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MEXICAN LETTERS.

IN TWO VOLUMES.

VOL. I.

Alex Yudlicka

MEXICAN LETTERS.

Containing Humorous and Satirical

OBSERVATIONS

ON THE

MANNERS, CUSTOMS, RELIGION, and POLICY

OF THE

ENGLISH, FRENCH, SPANIARDS, and AMERICANS,

Interſperſed with a great Variety of

Intereſting and entertaining ANECDOTES,

ILLUSTRATED BY

Moral and other ſuitable REFLECTIONS.

Compiled from ORIGINAL LETTERS.

IN TWO VOLUMES.

VOL. I.

NEW-YORK HISTORICAL SOCIETY

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CONTENTS.

OF

The FIRST VOLUME.

LETTER I.

AMEXIS to Zamor at Mexico; informing him of his design to visit Europe, Page 1

II. Zamor to Amexis at Panama; blaming him for his resolution, 7

III. Amexis to Zamor at Mexico; excusing his conduct to his friend, 10

IV. — To the Same; describing a storm at sea, 18

V. —— With reflexions on courage, 25

VI. ——— With observations on the distribution of happiness below, 29

VII. ——— Containing an account of an engagement, and of his being made prisoner by the English, 35

VIII. ——— With farther particulars concerning his captivity, 40

IX. ——— Informing him of his arrival in England, 48

X. —De-

X. ——— Deſcribing ſome remarkable particulars in London, and the different ſects of religion in England, with ſome ſtrictures upon image-worſhip, 52

XI. ——— Admiring the virtues of Don Alonzo, who gives him his freedom, 59

XII. Zamor to Amexis at London; complaining of his credulity, and adviſing him to adhere firmly to the religion of his anceſtors, 61

XIII. — To the Same; telling him of the baſe deſigns of Guachimala, the Mexican, and the generoſity of Alvarez, againſt whom he ſtill acknowledges himſelf to be prejudiced, becauſe he is a Spaniard. 65

XIV. ——— Informing his friend that his wife Xeris is poiſoned by Guachimala, 68

XV. ——— Of the flight of the aſſaſſin, and his ſuſpicions of Don Alvarez, 70

XVI. ——— Concerning the European philoſophy: in which the Mexican prefers

fers the light of ſimple nature to the acquiſitions of education and art, 73
XVII. ——— Farther obſervations on the conduct of Alvarez and of Xeris, 76
XVIII. ——— Of the departure of Itzucan, the Mexican, for Europe; — and of his own certainty, that his wife is falſe to him, 78
XIX. Zulima to Zayde at ******; giving an account of her confinement at Tunis, and of the aſſiduities of a young chriſtian ſlave, 80
XX. Zayde to Zulima at Tunis; adviſing her to ſolicit the chriſtian's aſſiſtance to deliver her, and deſiring to be acquainted with the particulars of her life and misfortunes, 82
XXI. Zulima to Zayde at ******; expreſſing her reſolution of following her friend's counſel, and incloſing a ſhort relation of her own adventures, 85
XXII. — To the Same; with a copy of the anſwer ſent by the chriſtian ſlave to her letter. 98

XXIII. Zayde to Zulima at Tunis; complaining of her own unhappiness, and commiserating her friend's misfortunes, 100

XXIV. Zulima to Zayde; expressing her doubts, whether she shall still confide in the christian, who proves to be an Englishman, 102

XXV. Zayde's answer; advising her friend to trust to the honour of her intended deliverer, 104

XXVI. Zulima to Zayde; informing her, that every thing is ready for her departure, 106

XXVII. Itzucan to his cousin Magatzin at Mexico; giving an account of the Spaniards, their religion and manners, their pride, cruelty, and superstition; their jealousy and unforgiving temper, 107

XXVIII. — To the Same; concerning the poverty of the Spaniards, notwithstanding their vast dominions and mines of treasure; and the causes whence it takes its rise, 117

XXIX. Itzu-

XXIX. Itzucan to the Same; of his design to go to France, and thence to take shipping to England; — of the loss of the Havannah, and other particulars, 122

XXX. — Of his arrival at Paris; — and of the levity of the French nation, 125

XXXI. Itzucan to Amexis at London; informing his friend of his desire to visit England, 127

XXXII. Zamor to Amexis at London; complaining of his own rashness which prompted him to stab his wife, whom he found, too late, to be virtuous, 131

XXXIII. Amexis to Itzucan at Paris; acknowledging the improvement he experienced in his understanding, by having visited the European nations; yet observing, that the most enlightened among them abounded in absurdities, 132

XXXIV. Amexis to ***** at Mexico; enquiring into the particulars of the fate of Xeris and of Zamor, 138

XXXV. It-

XXXV. Itzucan to Amexis at London; with his reflexions on a Particular Providence; in which he attempts to demonſtrate the abſurdity of that notion, and its conſequences to the Mexicans, 135

XXXVI. Amexis's anſwer; in which he allows of with his friend's argument, yet gives it as his opinion, that the bulk of mankind ſhould not be undeceived in their notions of this matter, 139

XXXVII. Itzucan to Magatzin:—his opinion of the inſincerity of the French, illuſtrated by a ſtory, 145

XXXVIII. Magatzin to Itzucan; informing him of Xeris's recovery, and her eloping from her huſband, 151

XXXIX. Zamor to Alvarez at Mexico; on the ſubject of Xeris's ſudden departure, 157

XL. Xeris to Xicataqua at Yucatan; in which ſhe relates, at large, the ſtory of her huſband's behaviour, 168

XLI. Xeris to Alvarez at Mexico, on the forgiveneſs of injuries, 164

XLII. Alvarez

XLII. Don Alvarez to Xeris at Panama; endeavouring to refute her arguments, 168
XLIII. Magatzin to Zamor at Yucatan, blaming him for his conduct with regard to Xeris, 173
XLIV. Alvarez to Alonzo at London; concerning the genius of the native Americans, 175
XLV. Xicataqua to Magatzin at Mexico; rejecting his proffered love, 179
XLVI. Xicataqua to Guoyoman at Tlaſcala, on the ſame ſubject, 180
XLVII. Xeris to Xicataqua at Yucatan; mentioning her intention of travelling to Europe in diſguiſe, 182
XLVIII. Zamor to Magatzin; excuſing himſelf from complying with the advice of his friend, 184
XLIX. Zamor to Alvarez; complaining of his own unhappineſs, 186
L. Magatzin's anſwer to Xicataqua at Yucatan, 188

LI. Zuli-

LI. Zulima to Zayde at * * * * * *; giving an account of her embarkation for France, and the hiſtory of Elvira, 193
LII. Zulima's continuation of Elvira's hiſtory. 202
LIII. Zulima to the Same; on the ſubject of marriage, 211
LIV. — To the Same; giving an account of her arrival at Marſeilles; with remarks on the impertinent curioſity of the French, 215
LV. Zayde to Zulima. Her advice to her friend, and complaint of her own ſituation, 214
LVI. — To the Same; relating her adventure with an eunuch, 221
LVII. ——— Farther particulars of the like nature, 227
LVIII. ——— A ſcheme laid for her eſcape with her favourite youth, 229
LIX. The ſlave Zoa to her miſtreſs Abra; — a diſcovery 230
LX. Zayde to Zulima at Marſeilles;— with an account how her plot was detected, 231

LXI. From

LXI. From the Same to the Same; relating the ſtory of her beloved youth's eſcape, 232
LXII. Itzucan to Magatzin at Mexico: Remarks on the conduct of the French, in reſpect of their gallantry, 234
LXIII. From the Same to the Same; concerning an extraordinary literary genius, 238
LXIV. Itzucan to Amexis at London; concerning duelling and points of honour, 243
LXV. From the Same to the Same; on the affected indifference of the French, and their natural vanity, 249
LXVI. — On the ſame ſubject, 252
LXVII. Itzucan to Zamor at Mexico, on the duty of reſignation, 254
LXVIII. — To the Same; with reflexions how far the evils of life are only imaginary, 257
LXIX. Magatzin to Itzucan; aſking his advice concerning Xicataqua, 261

LXX. Xeris to Xicataqua at Yucatan; with an account of her arrival at Cadiz, and of the ſickneſs of Don Antonio, 263

THE

ERRATA.

PAGE 22, Line 11, *for* Guatimozen, *read* Guatimozin. P. 30, l. 20, *for* were *read* was. P. 54, l. 17, *for* are, *read* were. P. 59, l. 13, *for* purchaſed, *read* redeemed. *Ibid.* l. 13, *dele the words* ſome of. P. 89, l. 16, *for* them ean, *read* the mean. P. 96, l. 24, *for* his maſter's houſe, *read* his manſion houſe. P. 107, l. 2, *for* Magoſin, *read* Magatzin. P. 111, l. 4, *for* hand inſtruments, *read* ſacred inſtruments. *Ibid.* l. 23, *for* is not one, *read* is any one. P. 134, l. 2, *for* haſte, *read* haſten. P. 147, l. 23, *read* About a month after, &c. P. 148, l. 23, at the end, *for* only not to, *read* not omit to. P. 162, l. 19, *for* ordered, *read* ſurrendered. P. 168, l. 18, *for* intreating, *read* intreats. *Ibid.* l. 25, *for* the for ſake, *read* for the ſake. P. 181, l. 9, *for* Xicatiqua, *read* Xicataqua. *Ibid.* l. 10, (in the date) *for* Tunis, *read* Yucatan. P. 190, l. 14, and 19, *for* farquir, *read* faquir. P. 202, l. 14, *for* to, *read* in. P. 207, l. 9, *for* poſſeſſion, *read* paſſion. P. 207, l. 3, *for* our, *read* yonr. P. 227, l. 6, *for* alledg: ed, *read* abridged. P. 232, l. 6, *for* Abra, *read* Zoa. P. 238, l. 18, *for* him, *read* them. P. 240, l. 18, *dele* both.

THE

PREFACE.

THE following Letters are collected from certain Original Papers, which fell into my Hands at a Time when I was every where ſearching out Materials for compiling *A Hiſtory of the Britiſh Empire in America*.—The Style and Manner of them, and the Vein of

ſerious Satire that runs through the Whole, made me think them worthy of Notice, and determined me, after Leave obtained of the Perſon in whoſe Poſſeſſion they were, to preſent a corrected Edition of them to the Public.

ALL the Merit I pretend to claim (if any be in the Performance) is that of having been at the Pains to collect and methodiſe the Letters, according to their proper Arrangement,

to

to tranſcribe, in many Places, a torn and blotted Manuſcript, and, ſometimes to alter the Style, and ſupply the Defects ariſing from the Hurry in which it appeared to have been written.

On this Account it is conſequently to be noticed, that the Reflexions, Obſervations, and Opinions contained in theſe Volumes, are not to be attributed to the Editor, who, though he uſhers the Embryo-Work to the Light, is by no Means anſwerable for its Conſtitution and Complexion,—

plexion. — Having preſented it here in the beſt Dreſs it is capable of, it is left to the Public to decide what ſhare of Merit it poſſeſſes.

And indeed I have not thought proper, in a ſingle Inſtance, to alter or ſuppreſs the true Meaning of the Original; but have ſuffered the Remarks to ſtand as I found them, as well where they turned upon the Vices and Follies of our own Countrymen, as where they were levelled at thoſe of neighbouring Nations. —

Nations.—In Regard of Politics, it may, perhaps, be pleaſant enough to obſerve the different Sentiments of the Letter Writers, in thoſe Matters, from ſuch as are the more prevailing ones amongſt the Europeans. —As to Religion, if Opinions, which ſome Men hold ſacred, appear to be made too free with, and others ſubſtituted, which may not meet with the Approbation of the Reader, he muſt conſider that they are Mexicans who thus offend, and not bring any charge of Levity or Profaneneſs againſt the Editor.

It has ever been my Maxim, That no Sects in Religion, nor Parties in Politics, ſhould be cenſured, merely as ſuch, while they keep themſelves within the Bounds of Decorum, and think and act charitably with Regard to their Neighbours;—it is when they tranſgreſs this Rule, that theſe become a juſt Subject for Satire and Reproof; and when they make War upon others, they have ſurely no Occaſion to complain, if, in their turn, they find themſelves attacked.

PREJUDICES are, perhaps, but too natural to the Mind of Man; — an extenſive Acquaintance with the various Manners of Mankind through all the World conduces greatly to eradicate them, and to introduce that noble Freedom of Thought which does Honour to Human Nature, and which it is ever the Part of weak and narrow Minds to hold in light Eſtimation.

IT ſhould be the Boaſt of a wiſe Man to deſpiſe Nothing that he is not well

acquainted

acquainted with; and to attend to the Voice of Truth, though it ſhould come from the Mouth of an Infidel or an Enemy. — We ſhould avoid that dangerous Error, of thinking too highly either of ourſelves, our Friends, or our Country. We are all the Offspring of one Almighty Father, and ſhould never be aſhamed of taking Inſtruction from our Brethren.

To ſuch as approve this rational Mode of Thinking, I preſume, a ſufficient Apology has been made for this

this Work: to thoſe of a contrary Opinion, it may, perhaps, be needleſs to offer any. — And as the Editor intended not an Offence, but rather a Benefit to Society, by committing theſe Sheets to the Preſs, he modeſtly hopes to eſcape Cenſure, while he is not over greedy of Applauſe.

Mexican

Mexican Letters.

LETTER I.

AMEXIS to ZAMOR at MEXICO.

NO, deareſt Zamor! no, my beloved friend! it is not that I have loſt ſight of liberty, it is not that I have forgotten my country; the Spaniards indeed are cruel, and I continue to hate them; but I cannot hate Alonzo; I cannot deteſt my benefactor. I am aſſured that waſt thou preſent thy moſt rigid virtue could not condemn me; did I ſay *condemn?* Nay rather, if I know thee aright, thou wouldſt applaud my conduct. Reflect but a moment on

my condition, though miſerable beyond expreſſion, in the boſom of my country. It was then this noble friend relieved me; it was then that he took me under his protection: ever ſince I have experienced his friendſhip, and I cannot but repay him with gratitude. Alonzo was not born in Spain, he is a native of this country, and drew his firſt breath in Panama; his parents indeed were Spaniards, but they were not cruel ones, they never carried devaſtation through Mexico, nor imbrued their hands in the innocent blood of the ſervants of the ſun. But thou ſayeſt he is a chriſtian. I am no apoſtate; yet let me tell thee, Zamor! that if all the chriſtians behaved like him; if ſuch were their purity of life, our countrymen would now worſhip them, as once they did the firſt Spaniards that croſſed the great deep, and unhappily ſubverted the ancient empire of our fathers: but the Spaniards are far from being ſo: they are ſavages, Zamor; who,

while

while they boaſt of their religion, are ſtrangers to the common laws of humanity. My ſoul abominates them: nor can Alonzo himſelf defend them. Yet, wouldeſt thou believe it? I am going amongſt theſe ſavages. Soon, very ſoon, ſhall I embark with my European friend for Spain. Yes, Zamor! I am content to quit my country, and my friends, I leave even thee; but, I truſt, not for ever. I ſhall ſeek for Zulima through the climates of the eaſt. Canſt thou think her image is yet effaced from my mind? No! forty moons have not been ſufficient to effect that purpoſe: as many thouſands, were my life lengthened out to ſuch a duration, would not ſee it accompliſhed.

But doſt thou not wonder, Zamor, at my reſolution to wander through unknown regions, among the inhoſpitable chriſtians, the acknowledged enemies of us and of our gods. Haſt thou not heard my friend, how one of our empe-

rors, many hundred moons before the arrival of the Spaniards, had reſolved to take a journey through the vaſt regions of Mexico, amongſt all his tributary caciques, to learn what was uſeful among the cuſtoms of each of them, and to adminiſter juſtice the more impartially at his return;—he died before the project was ripe, and his ſucceſſor refuſed to ſet out upon ſuch a travel. A kinſman of his, however, deſcended from Quezalcoal, journeyed through many and various countries, and, returning, ſettled at laſt at Tlaſcala, where he aſſiſted in eſtabliſhing that government, which the great deſtroyer Cortez found flouriſhing there at his arrival.

"But what ſignifies this (thou wilt "ſay) to us, who can no longer have any "ſuch deſigns ſince the deſtruction of "our country and government?" I tell thee, Zamor, there are, at this day, many ſettlements of our natives, and thoſe of the

the extended empire of Peru, who have fled from the cruelty of the Spaniards, and live quietly among the lakes and mountains. Thinkeſt thou it is impoſſible for us to draw together a number of theſe, and to lead them as the ſhepherd doth his ſheep to freſher paſtures and ſeats of undiſturbed repoſe? Viſiliputſli and the ever-during ſun are my witneſſes that I labour yet for the good of the poor remains of Mexicans, ruined and undone as they appear. I have heard that in the ſouthern countries, ſome of our Americans yet ſubſiſt under a free government: perhaps it is our own fault that we do not the ſame.

"ALAS!" thou ſayeſt, "this is but flat-
"tering thyſelf, and reconciling thy
"private inclinations to the public
"good." Yet, Zamor, every power is witneſs to my good intentions; if I fail it will be in a glorious cauſe, and no man can be injured by the miſcarriage.

I have learned much by my converſation with the Europeans, but I hope I ſhall never learn their vices; yet inſincerity is the greateſt of them; and I may ſoon be reduced to practiſe it. Indeed, my friend, our countrymen are good men; but they are ſhallow philoſophers. I could ſay much more, but I fear thou art already led to deem me an apoſtate. I will therefore break off here. I conjure thee to remember our friendſhip, and let me hear from thee (if poſſible) before I quit our American ſhores.

From Panama.

LET.

LETTER II.

ZAMOR to AMEXIS at PANAMA.

CANST thou forgive me, Amexis? Still I fear thou art led aſtray by the artifices of Chriſtians, ſtill I think there is danger in thy reſolves. Thirty moons have paſſed ſince laſt I ſaw thee. Art thou not an altered man? What is Alonzo or what are the Spaniards to thy countrymen? If thou haſt received favours from the unbelievers, think not but they have their deſigns in conferring them.

WHAT a ſtrange ſcheme is thine! Mexico is loſt, Peru is ruined. Our gods, our emperors, and our govérnment are no more. Where now are the ſervants of Viſiliputſli? where are the

worſhippers of the ſun? The firſt periſhed with Montezuma, and the brave Guatimozin. The laſt are loſt with Athabalipa. And canſt thou truſt to chriſtian faith? Canſt thou embark for another world, having the dreadful fate of thine anceſtors before thine eyes? Believe me, O Amexis! it is not thy friend, it is not thy ſuffering country that excites thee; it is thy love: Zulima leads the way, and for her thou wilt tempt the faithleſs ocean, and the yet more faithleſs Spaniard. But think yet a little;—reflect, I beſeech thee, O ſon of the great cacique! nor ſacrifice thyſelf and thy friend to a ſudden and blameable temerity! I know thou wilt urge, that thou art better acquainted with thoſe foreigners than I. But I tell thee they have only taken more pains to deceive thee. Do I not remember when Gonſalez, the kinſman of this Alonzo whom thou honoureſt, forced the ſacred receſſes of the temple of Viſiliputſli, and ſlew my brother at the very altar, my

brother

brother, the high prieſt of the god.—Inſatiate Spaniards, always thirſting for blood! For ever ſhall my curſes follow you, for ever ſhall I hate you: nor can your ſeeming moderation and diſſembled mildneſs calm my rage, or cool my deſire of vengeance!— Oh loved Amexis! hadſt thou ſeen my pangs when, drawing towards me, my ſlaughtered brother, I engaged this murderer, this Gonſalez, even amidſt his deſtructive engines, engaged him, and ſought for vengeance, but in vain. My countrymen can tell thee that I ſhunned no danger on that dreadful day; but Heaven delivered me from the hands of infidels. Thou waſt then an infant; but credit what I ſay: never was a curſe ſo heavy as that which the great gods inflicted on us when they puniſhed us by European hands.

ZULIMA is loſt.—She is certainly dead, or what is worſe, become ſome chriſtian's prize. Seek not for her;—lay

aſide thy wild project. Return to the boſom of thy friends and of thy country, and truſt not to the faith of inhoſpitable chriſtians!

From Mexico.

LETTER III.

AMEXIS to ZAMOR at MEXICO.

I DOUBTED not but thou wouldſt chide me, Zamor; yet in ſpite of our friendſhip, I purſue my purpoſe, and I have hope that even thou wilt be brought to own it is a good one. What haſt thou ſaid of Zulima, but even what I have already told thee? I never diſguiſed my love; nor did I ſcruple to own it was one of the motives that urged me to this voyage, to thee ſo diſpleaſing. I can well permit thee to hate the Spaniards;

Spaniards; but I cannot bear thou ſhouldſt think ill of Alonzo: next to thee he poſſeſſes my heart and ſhares my confidence: muſt I again repeat that he deſerves it? Alas! thou art yet in the ſimplicity of nature; I could wiſh thee to accompany me through the vaſt regions whither I am going, in order to extend thy views, and to increaſe thy knowledge. But adieu! To-morrow I entruſt myſelf to the boundleſs abyſs of waters, ſafe in my own innocence and the protection of our country's gods;—Thinkeſt thou, Zamor, that they are confined to Mexico alone, or to the vaſt continent of our weſtern world? The all-controuling power of Heaven diſpenſes equally its bleſſings, and equally exerts its cares over every land throughout the climates of the peopled earth. Yet thou aſkeſt, were not the Heavens partial, when a few Spaniſh vagrants were permitted to overturn the two great empires of Mexico

and

and Peru? Yet this was in their immediate ſight; their temples ſuffered, and their prieſts were deſtroyed.—Theſe things indeed exceed our comprehenſion. It pleaſed the gods at once to puniſh and to forſake us. But did not our fathers help to work their own deſtruction; or elſe what deluges of blood had been ſaved?—But I forbear the ſubject. The ſame gods will ſtill protect the remnant of our race, and pour down their choiceſt bleſſings upon Zamor, if any regard be paid to my prayers and inceſſant ſupplications before them.

From Panama.

LET-

LETTER IV.

From the Same to the Same at MEXICO.

WE are all embarked, my friend, and have left the leſſening ſhores behind. How forcible is friendſhip! though I know it will be many moons before I can convey my thoughts to thee, yet can I not help writing. Now lay aſide thy prejudices, Zamor, and tell me if we are not obliged to theſe chriſtians for ſhewing us this ready and eaſy way of conveying our thoughts of which our fathers were undoubtedly ignorant, and by tedious and laboured work of art alone were capable of making themſelves underſtood? I know thou haſt a regard to truth and wilt ſpeak the real ſentiments of thy heart; and therefore it is that I love thee. I wiſh all the chriſtians

dealt

dealt as ſincerely. I think Alonzo does; but it is impoſſible that one mortal, as thou haſt often ſaid, ſhould know the heart of another. However, I have no reaſon to complain, he treats me rather as his equal than his ſervant. Methinks I hear thee cry: "Oh! Heavens! is "this Amexis, the great deſcendant of "the Zempoalan chief that glories in "being treated as the equal of a "Spaniſh captain?" Yes, Zamor, it is the ſame Amexis: he forgets not his high deſcent; but is mindful of his preſent condition.—Can I be ignorant how many noble families are ruined in Mexico, and reduced to a ſtation not ſuperior to ſlaves? Or, if I ſhould, can I forget how miſerable I was till this chriſtian whom you hate, became my friend, my protector, and almoſt my father? Gonſalez was a cruel monſter, but Alonzo is a gentle maſter; I ought rather to ſay a noble friend. Had the firſt Spaniards poſſeſſed a temper like his, Mexico had never been deluged

with

with the blood of its inhabitants, but a friendly intercourſe had been eſtabliſhed between the nations, which might have laſted unbroken for the duration of ages.—The gods had otherwiſe decreed matters, and all muſt ſubmit to their judgements!

I COULD wiſh thou waſt here, my friend, to examine the conſtruction of this ſtupendous moving caſtle, in which I embarked. Well might our fathers be terrified with thoſe which entered their dominions, containing in their enormous caverns thoſe wide waſting thunders which ſeemed to ſcatter the vengeance of ſome angry deity. When I perceive the tall maſts, towering like aſpiring trees, the ſwelling canvas catching all the winds of heaven, the innumerable lines of cordage moving to and fro, and the rudder obedient to the pilot's command, on a nice ſurvey of theſe I am ſtruck with wonder.—When I conſider the

vaſt

vaſt and boundleſs deeps, which it is conſtructed to paſs, and the war of elements it is calculated to endure, I am confounded with aſtoniſhment. Even now the blackening clouds, which hang like a ſable canopy over us, portend a coming tempeſt. The mariners are ſummoned to their poſts; the ſails are ſhifted; the hollow decks reſound; the rattling cordage flies. Quick as the motion of thought the vaſt bulk of the ſhip wheels to the changes of the directing rudder. A while I drop my pen to take a nearer view of this amazing ſcene. I ſhall, doubtleſs, find it a diſagreeable one, but I have a reſtleſs curioſity and that muſt be ſatisfied. —

All is confuſion above; the commanders through their long trumpets animate the men, who hang in cluſters on the ropes and ſtays that ſupport the lofty maſts, upon whoſe very tops ſome bolder ride, and unappalled look down on the

abyſs

abyſs of waters. The ſtorm comes faſt upon us; the ſhip re-murmurs to the waves and her vaſt body bends to the howling blaſt. —— Oh! Heavens! a death-like ſickneſs ſeizes my beating heart; my trembling knees can ſcarce ſuſtain my body, and every nerve is ſtrained even as to burſting. This violent commotion is too much to bear; where it will end I know not. Zamor adieu! I am ſhocked, as if I were ſinking into the arms of death.

Written at Sea.

LET-

LETTER V.

AMEXIS to the Same.

OH! Zamor, I have been witneſs to ſuch a ſcene of horror as well might daunt the valiant, and confound thoſe who are accuſtomed to dangers. At night the increaſing tempeſt proved violent beyond imagination. The wind howled dreadfully through the crackling rigging, while the maſts, ſtripped of their ſails, which rent before the gale, ſtood like the trees, withered before the lightning's fatal blaſt. The troubled deep roared diſmally around us, and ſparkled like a lake of liquid fire; while the labouring veſſel now mounted on up-lifting ſurges was loſt in the clouds of heaven, then ſuddenly buried in the black boſom of the boiling deep, which gaped to ſwallow her. In the midſt of this

dreadful

dreadful ſcene, the Spaniards, by day-break, diſcovered the rocks, againſt whoſe craggy ſides the ſea broke fearfully. Now came the hardeſt trial. Now they ſtrove to bind freſh canvaſs to the bending maſts, which quivered like ſlender twigs before the boiſterous blaſt In vain they ſtrove; again they burſt, and the tall tree that roſe higheſt, and proudly overlooked the reſt, being broken in the midſt, fell down a pondrous ruin over the veſſel's ſide. Wounded, ſhe felt the ſhock, and ſunk ſo low into the boſom of the wild abyſs, that I gave all over for loſt; but now the mariners with axes lopped away the uſeleſs wood;—again ſhe aroſe; but ſtill the danger threatened; for ſtill we drove upon the rocky coaſt; ſtill affrighted, heard the foaming breakers roar. The riſing ſun preſented a freſh ſcene of horror. And now, looking from the higheſt deck, I viewed a veſſel wrecked upon the coaſt, after diſcharging whole peals of

cannon

cannon, in order to give notice of the danger.—I ſaw the hapleſs wretches who had embarked in her plunged for ever in the mercileſs deep, lifting up in vain their hands in unavailing prayer to heaven and to their fellows for aſſiſtance. Nor gods nor men at that dread hour afforded any ſuccour. —They periſhed.—I wept over their unhappy fate, and averting my eyes from the horrid ſpectacle; caſt them upon the deck:—juſt at that inſtant a ſudden wave waſhed over us, by whoſe force I was ſtruck down, and, when I aroſe, beheld five of the very ſtouteſt of the Spaniards thrown from the maſts into the ſea; a danger which I eaſily perceived I had myſelf but barely eſcaped. Warned, I retreated from a ſight of ſo much horror, and waited below the deſtruction which all now thought to be inevitable. Then next to my beloved one, Zamor poſſeſſed my heart. I recalled to my mind each tender tie and every dear de-

light

light of former days, and prayed to the great gods for a happy paſſage to the ſeats of ſouls departed.—I thought on love and friendſhip;—I called on Zulima, and expected my fate.

At that moment we experienced a moſt dreadful ſhock. I ſuppoſed the ſhip was broken on the rocks and ſhelves. The diſturbance and confuſed voices of the mariners confirmed me in my opinion. But it was not ſo. We were reſerved for other trials. A ſudden guſt of wind from a contrary quarter had occaſioned all this tumult; and this, at the ſame time, had delivered us from the danger, driving us out to ſea, and clearing us from thoſe perilous cliffs which had threatened immediate deſtruction.

The tempeſt afterwards abating, left the Spaniards at leiſure to examine their damage, and they reſolved to ſail towards

wards the neareſt port to repair it.—I never beheld a man poſſeſs himſelf ſo much in the midſt of danger as Alonzo, my honoured lord and friend. Though not bred up to live upon the ocean, and ſtem the fury of the wild wave, yet he appeared the moſt compoſed of all our people, encouraging thoſe who iſſued orders, and with his own hands aſſiſting the ſeamen. Forgive me when I ſay that if the great Guatimozin and his ſtill greater anceſtor, the ever revered Quezalcoal had been there, I think their hearts muſt have ſunk at the ſight of ſo much diſtreſs. I aſſure thee, mine died within me when I viewed the wretched train of ſtrangers ſtruggling in the ſea, and our own mariners ſo ſuddenly following their fate, without the leaſt hope of relief! Ah! Zamor, through what ſcenes of horror did the firſt Spaniards paſs to ruin our unhappy countrymen! With what fortitude did they perſevere! What toils and labours did they not go through!

What

What difficulties did they not ſurmount, to gain the end their cruel hearts were ſet upon! Glorious indeed had ſuch a perſeverance proved, had it been exerted in the cauſe of juſtice; — as it was; ſurely they have made themſelves infamous to all poſterity!

The ſickneſs I complained of laſted only for a few hours. I am much the better for having experienced it; and they tell me it is cuſtomary for thoſe who ſail upon the ocean to be thus afflicted. All is quiet now, and we are ſailing forward before a favouring breeze. The Spaniards have laid aſide all fears but one, which is that of meeting ſome of the ſhips of a great northern nation, with whom, it ſeems, they are at war. I know not how it is, but my ſpirit which was quite overcome by the ſtorm, feels not the leaſt dread at the apprehenſion. Methinks I rather wiſh to meet theſe martial people and to be witneſs

neſs to a conteſt between two European nations, in which I myſelf am likely to bear a part. Yet I would endeavour to check this ſavage deſire, becauſe it appears wrong to me to wiſh, on any pretence, for ſlaughter and bloodſhed. Not even when the rites of our religion preſcribed the human ſacrifices of atonement, could I ever conſider them without horror. The chriſtians indeed aboliſhed theſe; but unhappily for us they ſacrificed an infinitely larger number of our wretched countrymen to their wild fancies and execrable thirſt of gold and univerſal empire!

But Alonzo is coming to my cabin, and I muſt break off; though he is ever pleaſed to ſee me employed in writing or any other kind of improvement; yet, I would not that he ſhould ſee theſe ſcrolls, or know how I pour out my ſoul to Zamor.

Written at Sea.

LETTER

LETTER V.

From the Same to the Same.

AT length I ſhall have an opportunity of ſending theſe ſcrolls to thee. —We have been obliged, on account of the damages ſuſtained by the ſtorm, to put in at the iſland of Cuba; where we came on ſhore early in the morning. This place is ſubject to the Spaniards, and is remarkable for a ſtrong fortreſs, built after their manner, called the Moro. It is defended by many pieces of deſtructive cannon, and commands the entrance of the harbour. Yet even here they daily expect a viſit from the northern nation, called the Engliſh, with whom (as I told thee) they are at war, and are buſy preparing it for defence. —I know not how it is, Zamor, but I cannot think the Spaniards, in general, at this day to be ſo brave as thoſe

who conquered our fathers, and laid waſte the habitations of their gods: yet Alonzo ſurely inherits all their valour, without any of their crimes. Courage, without innocence and purity, is ſo far from being a virtue, that I heſitate not to pronounce it, in ſuch a caſe, equally diſpleaſing both to gods and men; while, on the other hand when joined with virtue, it is her beſt guard, and indeed the only thing that can inſure the poſſeſſion of her for a moment. The man who ſuffers his fears to get the better of his reaſon, will generally find them too powerful for his innocence likewiſe. How beautiful is the union of valour, with virtue, in the perſon of Alonzo! indeed I cannot help every day more and more admiring him. There are thoſe who would fain retain him on this iſland; but he is reſolutely bent on returning to Spain: with ſo much courage as I have told thee he poſſeſſes, thou wilt doubtleſs wonder, as I do, that he has given up his military employments. I am inclined

clined to think he has other reaſons for this conduct than the wiſh of ſpending the remainder of his days in peace. The truth of this conjecture, time only can diſcover. In the mean while, I muſt ever love and reſpect him; and I am ſincerely ſorry to ſee him violently prejudiced in favour of his religion.

As I ſhall have little opportunity to view this iſland, I will not pretend to ſend thee a deſcription of it. My lord keeps very much within his own houſe, and I cannot but do ſo likewiſe. Suffice it to ſay, that there is ſome difference in the manners of the people here from thoſe which I beheld in Mexico. But, in the courſe of my travels, I ſhall find ſufficient matter for obſervation on the cuſtoms of different countries; and ſuch as, it is likely, might render any thing I could now ſay on this head trifling and ſuperfluous. As to the Spaniſh inhabitants here, their manners muſt neceſſarily be much like thoſe of their countrymen

planted elſewhere; but thou mayeſt ſoon expect, if heaven proſper our voyage, to hear from me in Spain. My letters come by Don Antonio Salvadore's ſhip, who will deliver them to thy friend Guoyoman at the port.

From Cuba.

LETTER

LETTER VI,

From the Same to the Same.

WE have left Cuba, and are directing our courſe towards Spain, with all the appearance of a proſperous voyage, as our Spaniards ſay. For me, I muſt own, I care not how ſoon it is at an end; both becauſe I diſlike this method of travelling by water, and becauſe I am impatient to behold the great kingdoms beyond the ſea.

I find the obſervation I communicated to thee concerning the courage of the Spaniards is alſo made by their own countrymen. The other day I overheard Don Alonzo ſaying, "We have not "had many extraordinary inſtances of "Spaniſh valour ſince the time that Cer-

" vantes's writings were firſt made public."

In order to explain this to thee, as it was explained to me, I muſt obſerve that the Spaniards were at one time the moſt warlike of all the nations of the eaſtern world. All their books were filled with martial ſtories, many of which, though they were extravagant and incredible, yet ſerved to excite a martial ſpirit in the people. This Cervantes, in his writings, laboured to laugh them out of their extravagance. He ſucceeded; but it was unhappy for his country that he did ſo. Not all the conqueſts that could have been made of theſe warriors could ſo effectually have deſtroyed their valour as did the ſcoffs of this man, (which they call by the name of Satire) Their extravagant turn were loſt but their ſpirit in proceſs of time was loſt alſo with it; and to this the wiſe Caciques of that nation attribute the difference of manners which I remarked. Happy would it have

have been for Mexico, if the followers of Cortez had experienced ſuch a change.

How great muſt be the force of what the Europeans call Satire, if it can have ſuch extraordinary effects. But much happier are the ſimple nations who have not theſe pernicious arts of deſtroying their own ſtrength and undermining the bulwarks of their ſafety! But ſee here, Zamor, the weakneſs of our nature, which can ſcarcely part with a folly, but it muſt loſe a virtue too. I ſuppoſe the great northern nation, whoſe arms theſe our conquerors ſeem to be ſo apprehenſive of, have never been troubled with ſuch jeſters, elſe it is not likely they would have preſerved that valour ſo long, for which Don Alonzo ſays they have been famous for many thouſand moons. It is this people that interrupted the Spaniards above an age ago in their poſſeſſions, making prizes of their Piraguas, and carrying off immenſe quantities of their ill-gotten treaſure from Pa-

nama and the adjacent country. I remember to have heard this ſtory mentioned by our countrymen; with marks of great aſtoniſhment. Indeed, every converſation my lord honours me with, makes me love him the more; and the gratification of my curioſity is not among the leaſt of my pleaſures. As we are all apt to flatter ourſelves, I often think I ſhall enjoy a ſupreme ſatisfaction in journeying to foreign countries, and obſerving the different manners of the European nations. This happineſs I have often poſſeſſed in idea: yet as often have I checked it, and argued myſelf into melancholy. At ſuch times I cannot but conſider admiration as a ſhort-lived paſſion, which at firſt is violent, but every day ſubſides more and more, until men who have travelled far and ſeen much are, at laſt, ſcarcely ſenſible of its force. Perhaps it were to be wiſhed that the felicity of mankind depended not ſo much on paſſions of this nature; ſince pleaſure abating with them, is hourly forſaking

us, and we are delighted only while we enjoy variety. Nature, indeed ſeems to have dealt out our pleaſures with a ſparing hand; and to ſome ſhe has been even ſo cruel that though endowed with the beſt heads and hearts in the world, they have ſcarcely known, through the whole courſe of their lives, one day of ſolid enjoyment. Much is ſaid about the care the gods have of good and religious men, but, I believe, people ſeldom ſpeak as they think on ſuch ſubjects. The proofs of miſery among the virtuous, if they do, might well refute their arguments. If indeed there be ſuch a care, it is likely that it is confined only to empires and not diffuſed to individuals, in which laſt hope alone I confide for the relief of the Mexicans. Theſe are diſagreeable truths, my friend, and ſuch as, perhaps, it may be tedious for thee to examine, ſince thou haſt not been much uſed to reaſonings of this nature. Our countrymen (I know not whether to ſay happily or

unhappily) have built more upon myſterious arts and the perſuaſion of ſupernatural powers than upon thoſe grounds of philoſophy which the Chriſtians, on the contrary, admit without finding them detrimental to their religion; ſince none (as I ſuppoſe) but the ſublimer ſpirits are capable of uſing them, and the common people are eaſily kept in an implicit faith which, in that caſe, they, as well as we, acknowledge for the parent of devotion.

I AM the more impatient till I arrive at theſe promiſed lands, as till then I cannot poſſibly hear from thee. Thy letters are always a conſolation to me: How much more ſo would thy preſence be? But that the great gods and my fortune at preſent deny me. Be perſuaded, however, that at all times, and in all places, Zamor ſhall for ever live in my memory.

Written at Sea,

LETTER

LETTER VII.

From the Same to the Same.

AH! Zamor! what a complication of misfortunes!—I am now twice a captive. I am a ſlave to the enemies of Spain. Even then when I thought myſelf moſt likely to be happy, was I plunged in miſery. I have ſcarcely ſpirit to relate to thee the particulars; yet, for thy ſatisfaction, I will endeavour it. Take them then, in the beſt manner that I am able to give them.

About fourteen days after we ſailed from Cuba, we met with a large ſhip, which the Spaniards ſuppoſed, by the ſignals they made, to be full of their countrymen and friends, ſo they drew near to them;

them ; but too late diſcovered that they had made falſe ſignals, (a fraud commonly practiſed among theſe chriſtians) and were indeed entirely conquered by the Engliſh whom they hated. The veſſel was not ſo large as ours, but the warriors in it ſeemed firm and reſolute. A bloody battle began ; ſuch as, perhaps, thou never haſt ſeen in thy life. The roaring cannons were diſcharged, the perpetual flaſhes of lightning they ſent forth, together with the ſuffocating ſmoke that attended them, made the ſhip appear like a dreadful volcano.—At the ſame time, the ſlaughter was dreadful on all ſides, and it was plain that our party had the worſt.

Conspicuous in the front of danger ſtood the brave Alonzo. Terrible as a flame of fire, and ſteady as a rock in the ocean. Thou wouldſt have thought it had been Viſiliputſli, the great god of battles, diſpenſing death. The victory was long diſputed, till, at laſt, coming

cloſe

cloſe to us, the barbarians faſtened their veſſel to ours, and leaped on board with amazing intrepidity. Then the horrors of the ſcene increaſed, and ſtreams of blood floated beneath our feet. No room remained to uſe the cannon, nor engage longer in a diſtant fight; but hand to hand and man to man they wound.

Amidst theſe terrors Alonzo remained alone undaunted, covered with ſweat and blood, and though he had no command among his countrymen, flying from place to place with his few friends, bringing aſſiſtance wherever it was wanted. Every where I attended his ſteps; until at laſt he fell wounded at my feet. In this diſtreſs, ſtanding over my bleeding friend, I revenged him on his murderer; but, at the ſame time, a ball from the deſtructive fire-arms of the enemy grazed on my forehead, and ſtunned with the blow, I fell upon the corpſe of Alonzo. What paſſed afterwards I know not, till, awaking from my ſwoon, I found myſelf

in

in cloſe confinement among the Engliſh, from whence I was, however, ſoon releaſed, to attend on my maſter, whoſe wounds were by this time dreſſed, and who was allowed the uſe of a convenient cabin to himſelf. At this hour I am uncertain of his life or death. If it ſhould pleaſe the gods to take him away, I ſhall become a ſecond time an orphan. My cares are all employed for him; I have not time to think upon myſelf. Oh! Zamor! did I once think I ſhould ever be ſo ſolicitous about the life of a Spaniard!

The driſt of our voyage is now altered, our conquerors have ſent the Spaniſh ſhip to Jamaica, and are proceeding with us to England. What our fortune will be there I know not: but Alonzo tells me, they are a generous, though a deſperate people; and we have already found that theſe chriſtians make war with each other without killing their captives. I regret that I have not had an opportu-

nity

nity of ſeeing Spain; but that is the leaſt of the grief that preys upon my heart at preſent. Indeed, Zamor, this is the firſt time I have rejoiced that thou didſt not accompany me. But whatever befals me, whether chains or freedom, happineſs or miſery, I ſhall always love thee while I exiſt, and for ever be mindful of our friendſhip.

LET-

LETTER VIII.

From the Same to the Same.

ALONZO ſtill continues ill, and I am ſtill permitted to attend him. Theſe Engliſhmen are a ſtrange ſort of people. They treat us with a ſort of ſavage kindneſs, which I know not well how to account for, I went yeſterday upon deck, to take the benefit of the freſh air, when, chancing to ſtand in the way of one who was ordering ſomething about the rigging, he ſpoke to me angrily in his own language; I anſwered very ſubmiſſively in Spaniſh. On this he repeated the word Spaniard ſeveral times, and following me, ſtruck me down. Though diſarmed and a priſoner, I could not bear this treatment. Thou knoweſt, Zamor, I have often told thee, Don

Alonzo

Alonzo never offered me a blow or any other indignity; if he had, I believe I ſhould have died.—I aroſe, and, cloſing with the man who dared to diſhonour me thus, endeavoured to precipitate him into the ſea, which I ſhould certainly have done, though I had ſhared the ſame fate with him. But at this inſtant an officer came up, who commanded peace. He underſtood a little Spaniſh; I told him my grievance, and he obliged the offender to aſk pardon for the affront.—At the ſame time he ſaid to me apart: "The "perſon who ſtruck you is diſpleaſed "with you only becauſe being a ſtran-"ger; he took you for a Spaniard; but "if he had conquered you, he would not "have attempted your life, as you did "his."—I muſt confeſs, this ſounded ſtrangely in my ears. What can a blow mean, from one who is above us, but a warning to defend our lives?—But as it is my intent to obſerve upon manners and cuſtoms, I muſt expect to be often ſurpriſed.

The ſhip we are now in has priſoners of another nation likewiſe on board, whom they ſay are Frenchmen. Theſe are very different in their behaviour from both the Engliſh and the Spaniards. They ſeem quite ſatisfied and good-humoured in their captivity. They are perpetually ſinging and dancing, and appear not to have the leaſt thoughts of the diſagreeableneſs of their ſituation. though it is plain that they are in the power of their moſt implacable enemies; for theſe Engliſh deteſt them with a moſt inveterate hatred, and the common people are perpetually loading them with the moſt opprobrious names. I wiſh I could be taught by their example to be contented with my lot alſo; and, to ſay the truth, I find no immediate inconveniencies ariſing from it, except the wound my maſter received. I ſhould have told thee before, that which laid me ſenſeleſs on the deck has had no other bad conſequences than

giving

giving me a mark on my temples which I ſhall for ever retain. Yet, Zamor, when I reflect how very near I was to Death's black gates, I am aſtoniſhed at my eſcape! I know not for what the gods have reſerved me; but if my preſervation be for their ſervice, or that of my love, my friend, or my country, they can never receive too many acknowledgements for their goodneſs from Amexis.

LET-

LETTER VIII.

From the Same to the Same.

THE French, of whom I told thee, are the moſt lively, and ſeemingly courteous, but at the ſame time the moſt impudent people in the world. An Engliſh paſſenger, on board this ſhip, has a wife, a very handſome woman (ſuch as I find their country is famous for) who is going home with him. Now, thou muſt underſtand, Zamor, that amongſt the Europeans all their priſoners above a certain rank, are allowed to walk about unconfined, ſo long as they behave themſelves properly. One of theſe Frenchmen, availing himſelf of this liberty, is perpetually going into the cabin of the paſſenger, and playing with his wife. I ſaw him, two days ſince, preſſing her hand,

hand, and kiſſing her, while ſhe ſat without her veil *, looking full in his face, and ſmiling at the liberties he took. The door was open and her huſband entered. I expected ſome heavy vengeance to follow. On the contrary, the priſoner (wouldſt thou believe it?) continued his endearments; and the Engliſhman, inſtead of ſeeming offended, paid him many reſpectful compliments, and took care to place him by her. It is likely he would not have been ſo well treated by a Spaniard; and I could never forgive my Zulima, were I joined to her once, and ſhould ſee her ſo familiar with any one beſides myſelf. But men's notions, I ſee, differ according to the climate they live in. What changes muſt I yet make in my temper; what prejudices muſt I not overcome, before I return to my country,

* Here it is to be noted, that Amexis had never ſeen any other women but thoſe of his own country, and the Spaniards, which latter are remarkably ſtrict in this particular.

rich

rich in the experience of my travels, and wiſe at the expence of the eaſtern nations! But to a heart ſo deſirous of inſtruction as mine, all things muſt ſeem poſſible to ſurmount. Should I find them otherwiſe, I know my remedy; and it will be no hard matter for me to keep ſilence in a ſtrange country, who have ſo long been accuſtomed to do it among thoſe of my friends and acquaintance.

THESE northern nations, after all, are not the barbarians I was at firſt inclined to think them. Don Alonzo, who is almoſt recovered, tells me, that when he arrives in England, he ſhall not be put into a priſon, nor bound with any other chains than his own promiſe not to forſake a particular diſtrict; and he ſays, he doubts not but he ſhall be able to obtain the ſame favour for me, as his attendant. To a virtuous man ſuch bonds ought indeed to be ſufficient; yet the chri-

chriſtians are wont to treat their captives otherwiſe in our weſtern world; but it is certain, they have a leſs ſavage way of making war with each other. How far this is conſiſtent with their valour and policy, I know not; but this I know, that had they uſed it with our anceſtors, it would moſt certainly have ſaved much blood-ſhed.

I HAVE made many obſervations on the Engliſh; but, being ſo ſoon to viſit their country, I forbear, ſince the partial view I have of them within theſe wooden walls cannot give me ſuch juſt ideas of their characters as I muſt neceſſarily have, when I come amongſt them in their own land, towards which the favouring winds now ſpeedily conduct us. Farewel, Zamor, I ſhall write no more till I am arrived on the European ſhores, and have paid my ſacrifice of thanks to the delivering gods.

LET-

LETTER IX.

From the Same to the Same.

AFTER winds and ſeas, and various dangers paſt, I am arrived in the climates of the rugged north, where every thing I ſee or hear ſurpriſes me. I cannot as yet give thee any account of them; I know not what firſt to begin with;—but I perceive I am in a land of wonders, a land where it is likely I may ſatisfy myſelf with regard to that important queſtion I have ſo often revolved in my mind; namely, wherein conſiſts the ſuperiority of the Europeans to the nations of our weſtern world? Thou knoweſt, I was never willing to allow this excellence to their natural genius or any inborn principle. I ſhall now have an opportunity to examine the ſource of it.

While

While I was in Mexico, this was impoſſible. It will now coſt me a great deal of pains, but I ſhall not think them ill beſtowed.

To-MORROW we are to travel to London, the capital city of this iſland, which they ſay is larger than Mexico, and where the court of their king is kept, who is a great monarch, and is feared by the princes his neighbours.

THE ſoil here is very fertile, and the land well cultivated. It is wonderful to me how they can ſpare people ſufficient for the purpoſe, when I conſider how many thouſands of their men are employed in carrying on their trade, and manning their fleets and armies: but the country is certainly very populous, and the people are very induſtrious. Thou wouldſt be amazed, Zamor, to ſee the quantities of merchandiſes which are perpetually arriving here from other countries, and

the number of foreign ſhips which fill their harbours. Gold and ſilver likewiſe ſeem very plentiful here, if one may judge by the vaſt ſums that are daily contracted for; yet, which is very extraordinary, the inhabitants are continually complaining of their ſcarcity; and Don Alonzo ſays, this artificial poverty is often owing to the exceſs of commerce. —To me this ſeems a contradiction. Hereafter, perhaps, I may be better informed.

I AM much more happy in my ſituation, by obſerving how contented my lord is with his, whom I have not obſerved ſo much as to vent a ſigh, or complain in the leaſt of his fate. I am indeed ſurpriſed at his conſtancy, and ſhould be aſhamed to ſink under a trial which to me cannot be half ſo grievous: —in the mean time I am moſt ſincerely happy in his recovery, and the regard with which he treats me, a regard which

will

will never be baniſhed from my memory whilſt I live. Farewel, Zamor ;—I have juſt found an opportunity to ſend thee my pacquet, the contents of which will doubtleſs be very ſurpriſing, and unexpected.

From Canterbury.

LETTER X.

From the Same to the Same.

LONDON has at laſt received us; and an amazing ſcene opened upon my view. I did not think there had been ſuch a city in the world:—its riches, its ſumptuous buildings, and the number of its inhabitants, are ſuch as muſt ſtrike all beholders with wonder. But cuſtom familiarizes objects, and there is no doubt, Zamor, but my admiration (after having been employed about the particulars of this phœnomenon) will ſubſide in time, and I ſhall ſurvey, without any aſtoniſhment, things which, in their very relation to thee would ſeem incredible: a few, of which I ſhall here mention for thy entertainment and inſtruction.

THIS great city, which is ſeven miles in length, contains near three hundred thouſand houſes, conſiſting of rooms piled upon each other to the height of 40 or 50 feet) and is ſuppoſed to be inhabited by three millions of people. Whenever I walk forth in the public ſtreets, I meet ſuch crowds of men, that I imagine all the houſes of the citizens are emptied. On the contrary, when I enter thoſe houſes, they ſeem as full as ever. All perſons of diſtinction here are wheeled about in carriages, or carried in a cloſe kind of box or litter between two men. Beſides theſe conveniencies which noblemen and gentlemen keep for their own private uſe, there are alſo vaſt quantities of them which ſtand ready to be hired, and yet their number is ſo ſmall in reſpect of that of the inhabitants, that in tempeſtuous weather, it is difficult to ſecure one of them. All the people ſeem

buſy; there is an eternal buſtle in the ſtreets, and the dwellings reſound with the noiſe of artificers. There are above 136 temples in the city and ſuburbs dedicated to the chriſtian's God, whom they worſhip, however, with far leſs ceremony than the Spaniards do. Theſe edifices being many of them grandly built, it ſomewhat ſurpriſed me to ſee them ſo little decorated within; in particular the amazingly great temple which ſtands in the midſt of London, on the outſide of which ſo many ornaments are beſtowed, appeared like an unfurniſhed houſe within. When I aſked of Don Alonzo the reaſon of this inconſiſtency: he anſwered, the Engliſh prieſts and governors are afraid of putting ornaments in their churches, leſt the people ſhould fall down and worſhip them.—Thou wilt imagine, Zamor, this gave me no high opinion of the underſtanding of the Engliſh.

THIS vaſt city was once conſumed by fire, to commemorate which calamity a pillar is erected near the place where it began, which is indeed an extraordinary ſtructure, and from whoſe top there is a moſt extenſive proſpect of the adjacent country; but the pile which moſt pleaſed me is an old temple, in the weſtern ſuburbs of the town, dedicated to Peter, a follower of their crucified god, where are to be ſeen the tombs and monuments of their moſt eminent kings, prieſts, heroes, and poets, for many ages back, the form of which building ſo much reſembled a grove, that I had nearly loſt myſelf in its receſſes. This ſtructure, built by ſome of their holy men in ancient days, as they report, by the immediate command of Heaven, has ſomething in it ſo awfully delightful, that I ſpent many hours in the contemplation of it. Forgive me, O ye, my country's gods! that I was thus loſt to myſelf, and more than

once profaned your names, by calling on you in a ſtrange temple.

THERE are two things which I cannot help remarking here: the one is, that the Engliſh are inclined to prefer the great church in the middle of the city to this which I have juſt mentioned; and the other, that though in the temple of Peter there are ſo many monuments and other decorations, yet, notwithſtanding all that Don Alonzo ſaid, I do not find, upon the ſtricteſt enquiries, that any of the people fall down and worſhip them. Theſe northern nations, Zamor, ſeem as cold in their devotion as their climate:— they adorn their caſtles, their palaces, nay, even their hoſpitals, but they refuſe to adorn the temples dedicated to their god! They uſe ſcarcely any ceremonies in their religion; becauſe, they ſay, Heaven does not require them; their ſacrifices and adorations are therefore dull and inſipid, and generally affect no one but

them.

themſelves, (if indeed *they* are affected.) I ought to be a judge of this matter, ſince I have ſeen the worſhip of the Spaniards, and taken notice of the manner in which they addreſs their God; by which even ſtrangers may be moved, and which has ſo often ſhaken the conſtancy of the worſhipers of Viſiliputſli and the eternal fire. Indeed theſe iſlanders ſeem to have committed one grand miſtake in this matter; they conſider the ſacred worſhip only as it relates to heaven; but forget the relation it bears to man. Acts of devotion, Zamor, being generally addreſſed to powers of whom we have no immediate perception but by our images; their object being ſo far removed, and thoſe of the ſenſes ſo near, all manner of pomp is certainly neceſſary to recommend them, and peculiarly ſo, where there is any view to the engaging the aſſent of perſons of a different faith. But I aſſure thee, Zamor, I am told that there are ſome ſects among theſe Engliſh, who are infinitely more regardleſs of

ceremonies than even thoſe whom I have ſeen, and who adore their God in places little ſuperior to thoſe wherein they keep their horſes, ſitting before him covered, and in a negligent poſture. Of theſe people, who are the moſt obſtinate in the world, two extraordinary things are reported, that they never ſwear, nor make any covenants, and that they never fight. Were I to fill my letter with the abſurdities I have already obſerved, I ſhould never come to a concluſion. But I am weary of writing. Farewel;—let thy heart receive comfort in the ſafety of thy friend.

From London.

LET-

LETTER XI.

From the Same to the Same.

ALONZO is the beſt of men:—yeſterday he called me to him in his chamber; ſaying, "Amexis, how long "is it ſince I firſt ſaw thee?"—I anſwered, "Seven years."—"It is a long "term of ſervitude," replied he. "Thy "kindneſs," ſaid I, "has made it but "ſhort to me." "Thou haſt ever been "faithful," continued he, without attending to my reply, "and I intend to re-"ward thee for thy ſervices. I purchaſed "thee, as well thou knoweſt, from ſome "of my hard-hearted countrymen; ever "ſince which time thou haſt attended "me; but it ill ſuits one who is him-"ſelf a priſoner to keep a ſlave to wait "on him; neither can I approve, on ſe-

rious

" rious conſideration, the method of buy-
" ing men, like herds of cattle, though
" ſo much practiſed by the Spaniards
" in thy wretched country.—Go;—from
" this moment thou art as free as a cap-
" tive can make thee;—thou art no more
" the ſervant of Alonzo, but his friend
" and fellow-priſoner of the war. I wiſh
" only that I could as eaſily deliver thy
" ſpirit from the bondage of evil powers
" as I now do thy body from my ſer-
" vice."

He ended his ſpeech, and left me to wonder at his virtues, withdrawing purpoſely before I could expreſs that gratitude, which, next to the delivering gods, I thought was due to ſuch a noble ſpirit. Henceforward, I am no more his ſlave; but I ſhall not be the leſs his faithful ſervant.

LET-

LETTER XII.

ZAMOR to AMEXIS at London.

I RECEIVED thy letters; and the tears flowed down my cheeks when I read of thy captivity. Wilt thou not think now, Amexis, that our country's gods are diſpleaſed with thee for thus wandering among barbarians? What are the Spaniards to thee? And how long have their enemies been thine? Thy body has long been a captive, but let not thy ſpirit become ſo too. Thou telleſt me of great cities and magnificent buildings; but what do all theſe ſignify to thee who art at beſt but a priſoner at large. The Engliſh, thou ſayeſt, are at war with Spain;—that is the only circumſtance in thy whole account that pleaſes me. As to the arts and arms of the European

ropean nations, theſe have already proved fatal to our world, and I muſt hate, though I ſhould admire them: yet I will confeſs to thee, that ſo uſeful an invention as writing we are obliged to them for; but I remember, at the ſame time, that for two or three ſuch things as theſe we have exchanged our liberties and the form of our ancient government; — conſider then, if the price be not too great for the purchaſe.

A KINSMAN to thy friend (or rather thy maſter) who is called Alvarez, is arrived at Mexico, as my Xeris informs me. It appears, that he has received letters from his relation, reſpecting his captivity: notwithſtanding my diſlike to his nation, I could wiſh to converſe with that Spaniard, if it were only to gain ſome more perfect knowledge of Alonzo, whoſe kindneſs has blinded the ſight of thine eyes, and who holds thy heart in as vile a ſervitude as he does thy hands. Elſe

hadſt

hadſt thou not expoſed a life ſo valuable to thy friends in the defence of a ſworn enemy to thy liberty and thy country. What talkeſt thou of indulgence? What art thou but a ſlave, and can any ſhew of lenity whatſoever alter the baſeneſs of that condition? And doſt thou beſides remember how thy maſter refuſed to part with thee at any price, when I had fixed on the means of thy delivery, by buying thy freedom:—infatuated, as thou art, doſt thou ſuppoſe this refuſal to proceed from kindneſs. Yes, ſuch kindneſs as the wild beaſts ſhew to the herd of cattle, when they ſingle out the beſt for their uſe. Wert thou a female, I ſhould imagine thee to be in love with this Alonzo: as it is, what powerful magic can it be which thus binds thee to him? If it be gratitude, thou entertaineſt a falſe notion of that principle; for there is none due to him who delivers a man from troubles and inconveniences for his own ſake rather than that of the ſufferer:—and that this was the caſe with regard to thy lord's

lord's kindneſs, there is little reaſon to doubt. But time alone muſt clear up this. In the mean time, I would not have thee conſider thyſelf as free, when thou art in the utmoſt ſervitude. Farewel, continue to remember thy friend, and reverence the gods of thy country.

From Mexico.

LET-

LETTER XIII.

From the Same to the Same.

PITY me, O Amexis! I am laid under an obligation which I never can repay, even where moſt I deplore it. I owe no leſs than my life to a Spaniard; and that Spaniard is the kinſman of thy Alonzo. Guachimala, the Mexican, who formerly ſolicited my Xeris in marriage, hearing that we were about to be joined, fired with jealouſy, laid an ambuſh for me, into which I had juſt fallen, when Alvarez, paſſing by, came to my relief; and by his hand the aſſaſſin fell. I was wounded; for I had been ſome time engaged with two, whom he had hired to deſtroy me. This man took me home, and cauſed my wounds to be taken care of, nor ſuffered me to quit him till they were

were thoroughly cured. — Thou wilt blame me, no doubt, when I tell thee, that, notwithſtanding all this, I cannot look on him as thou doſt on his kinſman. The man has done me an extraordinary ſervice; but I hate all connexions with his country. From thy hands I could with pleaſure have received this favour, but thou art afar off, tempting dangers thyſelf, though thou mighteſt have ſtayed behind, and left the chriſtian to his fortune. What could poſſeſs thee, Amexis, to twine thy fates with thoſe of Alonzo? And perhaps thou wilt eſteem me as ungrateful when I tell thee, that I ſhall have no peace whilſt Alvarez remains in Mexico, ſince I ſhall be perpetually put in mind of an obligation which I ſhall never be able to diſcharge.

Wilt thou not return, Amexis, when the war is over, between the two nations, if thou canſt obtain permiſſion from the Engliſh, and from thy lord Alonzo?

What

What ſeeſt thou in foreign climes ſo enchanting as to detain thee from thy native ſhores? If I had an enemy, whom I mortally hated even to death, I would not wiſh him a more ſevere puniſhment than that of baniſhment from his country. Yet this ſevere ſentence thou art willing to paſs upon thyſelf.—When I reflect on theſe things I am aſtoniſhed at the weakneſs of human nature.

From Mexico.

LET-

LETTER XIV.

From the Same to the Same.

I AM undone, Amexis! Xeris, is poiſoned.—This is the deed of the accurſed Guachimala. My wife is deſtroyed by a drug which the miſcreant intended for me, and which a negroe ſervant gave to her by miſtake, having mixed it with our food, of which it happened that I did not partake. Even at this time, Alvarez is buſy about my dwelling, and has already given her an antidote which, he ſays, he is ſure will cure her. I believe him not, nor do I hearken to him without impatience. If my love dies, I ſhall lay her death to his charge, if ſhe recovers, I ſhall be yet under a ſecond obligation without having any power to diſcharge the firſt. Either

ther of theſe ways I ſhall be unhappy, and I have not here a friend to comfort me. Would to Heaven that Guachimala had been ſlain by the Spaniards, or that I had never ſeen Alvarez!

From Mexico.

LET-

LETTER XV.

From the Same to the Same.

XERIS is nearly recovered, and Guachimala is fled; but I am ſtill uneaſy:—ſhall I tell thee my fears? A doubt has ariſen in my breaſt whether this Spaniard is not too much ſtruck with her beauty whom I adore: I need not tell thee how tormenting ſuch a ſuppoſition muſt be to me, ſince thou knoweſt with what violence I love her.—I never was in haſte to praiſe any of the actions of theſe chriſtians; yet, I own to thee, I thought Alvarez's behaviour noble; but if he ſeeks a recompence like this, how little do I owe him for my life preſerved! Be aſſured I ſhall cauſe him to be watched, and if his converſation with her be not found innocent, I know not what

may

may be the conſequences to him or to myſelf.

THY ſecond pacquet is juſt now arrived:—I admire thy deſcription of the great city beyond the ſeas; but I am better pleaſed in Mexico than I ſhould be on a journey like thine, becauſe I prefer my peace to my curioſity.

I am not ſurpriſed to hear that theſe chriſtians differ ſo widely from each other, knowing how far they all wander from the truth; nor do I wonder they pay as little reſpect to their gods as to their fellow creatures. They overthrew our temples becauſe we reverenced Heaven too much; theirs ought to be overturned, becauſe they regard it ſo little. As for the tombs and monuments of their great men; could they be conveyed hither by miracle, I dare ſay, they might remain for whole ages in the ſacred places without the leaſt fear of our people's bowing down

down to worſhip them. As to the fire thou ſpeakeſt of, though thou doſt not tell me the particulars of that ſtory, I naturally conclude that it was one of the juſt judgements of the gods upon theſe people for their mockery of Heaven, or ſome other of their vices. If ſo, the pillar thou ſpeakeſt of is but a monument of their ſhame, which they have erected for themſelves with their own hands.

My own uneaſineſs hinders me at preſent from making farther remarks upon the account of this extraordinary people. All I can ſay is, that I heartily wiſh thee ſafe from the midſt of them among thy countrymen whom once thou lovedſt.

From Mexico,

LET-

LETTER XVI.

From the Same to the Same.

I HAVE not yet half read thy letters, though I had ſuddenly caſt my eye on the end of them; and Xeris's ſickneſs has hindered me hitherto from going through with them. She begins now to recover, and I believe the Spaniard's medicine will take effect. This day I was again looking over my parcel, and, in the midſt of my vexations, could not help ſmiling at what I find the chriſtians term Philoſophy and Reaſoning. If I am rightly informed by thoſe among them whom I have converſed with, theſe vain opinions have coſt them much uneaſineſs, and ſometimes blood-ſhed. They have ever been unhappy with them. Our fathers were certainly happy with-

out them. There is, I confeſs, much ſubtlety in the arguments they make uſe of to perſuade themſelves to be miſerable; let them enjoy them if they pleaſe.—If they be conſiſtent with the religion theſe Eaſtern nations profeſs, a Mexican, as thou art, ſhould conſider, that they are abſolutely incompatible with ours. I am not convinced of the truth of them; neither ſhall I take the pains minutely to examine into it. I am obliged indeed, chiefly to the chriſtians for many pieces of knowledge which I already poſſeſs, and by theſe I find that they ſerve only to make me unhappy.

Thou art amazed and delighted, O Amexis! with great cities, ſumptuous edifices, and places where what thou termeſt the Arts are encouraged, and thou ſeemeſt to forget the ſweet comforts of a rural life. It was a ſaying of the great Quezalcoal, the undoubted founder of thoſe Eaſtern empires where they are nouriſhed;

nouriſhed :—" That as rivers are ſweeter at their fountain-head than where they empty themſelves into the ſea, ſo alſo the heart of man is better in a natural ſtate than after he has acquired moſt knowledge."—The earth has indeed good ſtore to ſupport its inhabitants, and that without ranſacking its bowels for gold, ſilver, and precious ſtones. Why cannot men live as children of their great parent heaven, and worſhip the good Gods in peaſeful woods and grottos, happy and contented without thoſe toils which attend on the multitude of riches, commerce, and the arts? The Europeans may accuſe thoſe of weakneſs who reaſon thus; I charge them with a much greater weakneſs in acting otherwiſe.

NEW HISTORICAL SOCIETY

LETTER XVII.

From the Same to the Same.

THY friend Itzucan is going likewiſe among the chriſtians. Pedro Caſſenza the Spaniſh captain will take him with him to Spain. I wiſh Alvarez were going thither likewiſe. Xeris moſt certainly loves him.— She cannot help ſhewing it in her countenance, and in all her actions. The Spaniard doubtleſs builds much upon the ſuperiority which his countrymen have uſurped over the natives of this land: yet it will certainly avail him but little; for if I find my ſuſpicions are juſt I ſhall treat him as a wild beaſt. He had better have ſuffered me to loſe my life, than thus have made it miſerable. It is happy for thee that thy lord Alonzo has it not in his power

power thus to torment thee.—But when doſt thou expect to hear of Zulima?—If thou art wiſe thou wilt lay aſide all farther thoughts about her, which muſt only embitter that double captivity thou now laboureſt under; ſince it is likely ſhe never can be thine at what time or place ſoever thou mayeſt find her. Farewel! Pity thy friend, and forget not thy own misfortunes.

From Mexico.

LETTER XVIII.

From the Same to the Same.

ITZUCAN is departed with Caſſenza: I think he is infected with the ſame mad curioſity, which ſeized thee, when thy lord (as thou ſayeſt) offering to leave thee maſter of thyſelf in Panama, thou didſt rather chuſe to accompany him as a ſlave to foreign countries. When the war is ended between the two chriſtian nations, he talks of coming to ſee thee among the Engliſh. If both of you would follow my advice, you would rather think of meeting in Mexico.

My heart is too full to finiſh this letter. Farewel! I wiſh thee better for-

tune

tune than thy friend. Alvarez is a deceiver — Xeris is falſe — and I am moſt unhappy.

From Mexico,

LETTER XIX.

ZULIMA to ZAYDE, at ******.

WHAT now remains, my dear Zayde, but that I quit a life no longer worth my enjoying? My tyrant reſolves to force me to his embraces, and I reſolve to die rather than ſuffer them: in the mean time I am kept in a chamber ſeparate from the reſt of his women, and treated with a reſpect which to one in my ſituation is no more than a mockery. Yeſterday he came to me, and told me, That he admired my virtue, and as ſoon as he ſhould return from the country, whither he was going, in reward for it he would make me his wife. Already he is married to four; and yet he is not content without adding me to the number.

I SHOULD

I SHOULD not have an opportunity to ſend you this, but for a chriſtian ſlave, who is placed over thoſe that work in the Baſhaw's garden: he attends my every motion, and receives my letters which I drop between the iron bars that ſecure my priſon window. Though he is not chained like the reſt, yet he ſeems as ardently deſirous of his freedom, and deems himſelf as far from obtaining it as any of them. To his care I commit this ſcroll. Deviſe if thou canſt, my dear Zayde, ſome method for me to eſcape from my prepoſterous lover.

From Tunis.

LETTER XX.

ZAYDE to ZULIMA at TUNIS.

WHAT can I ſay to comfort thee, my dear Zulima? A ſlave like thyſelf, I bear only a higher title; and have in reality not the leaſt freedom but ſuch as reſults from the weakneſs and defects of my huſband. (Huſband did I ſay?—rather let me call him my tyrant and tormentor!) Beware, Zulima, that you are not bound with the ſame hated chain! if you ever make an attempt to recover your freedom it muſt be now. Conſult the chriſtian ſlave you ſpeak of, and endeavour to avail yourſelf of his aſſiſtance to compaſs your intentions: he may perhaps have more art and more power than you imagine. Soothe him and allure him to attempt

ſomething

ſomething in your favour. Without flattery, you have a fine perſon, and you know well that you have. Adorn yourſelf one day in your richeſt attire to converſe with him, and the next appear at your window in a negligent, looſe dreſs, which may purpoſely diſcover ſome of thoſe charms you ſeem to conceal. Fill your countenance with ſoftneſs, and ſometimes alſo your eyes with tears. Practiſe all theſe arts; and, if any thing be probable, or even poſſible to be done for you, the young chriſtian will moſt certainly attempt it. If you have opportunities of dropping letters for him to me, you can ſurely find ſome to drop one for him; and if he can readily find the means of ſending your letters hither to me by the ſlaves who are under him, there is no doubt but he can effect great things.

But you ever forget, my Zulima, to ſend me the ſtory of your life, which you ſay you have already by you in your cloſet.

Pray

Pray let me have it with the next parcel you ſend. The more knowledge I have with regard to your affairs, the better I ſhall be able to adviſe you. Farewel, my friend! Depend on the conſtant affection of Zayde.

From * * * *.

LET-

LETTER XXI.

ZULIMA to ZAYDE, at ****.

I AM obliged to my Zayde, for her advice, yet I fear I ſhall find it difficult to practiſe with ſucceſs thoſe arts ſhe mentions. However, I will try every thing for my liberty. I expect the chriſtian here ſoon, to whom I ſhall commit this letter together with which I ſend what I promiſed.

The HISTORY of ZULIMA.

I WAS born in the city of Mexico. My father was of Spaniſh deſcent, a chriſtian, though he drew his firſt breath in the ſame place. My mother was a native Mexican, and, as her huſband died before

fore I ſaw the light, ſhe never ſuffered me to go through the Spaniſh ceremonies, which, they ſay, make a perſon a chriſtian. At the age of fifteen, a native Mexican, whoſe name was Amexis. fell in love with me, when unfortunately he killed a Spaniard who had much provoked, beaten, and drawn his weapon upon him. The perſon whom he had ſlain was a troubleſome man, univerſally hated, and my lover had witneſſes ready to prove, that the firſt attack was made upon his life: notwithſtanding which, having ſlain a Spaniard he was condemned to work in the mines for fourteen years. I loved him, and was moſt inconſolable when I heard of his cruel fate: I would have gone to the Spaniſh audience, and requeſted the ſame ſentence to be paſſed on me, or I would have gone as his voluntary companion; but my mother dying, and my father's brother arriving at this time, took charge of me, and ſoon after carried me to his ſeat, near Saragoſſa in old Spain, where, for

a long

a long time, I remained in a confinement nearly as ſtrict as that which I experience here. — At laſt I found his intention was to match me with one Don Rodorigo de Mendoſa, an old man worth an immenſe ſum of money. This conſideration was worſe than death to me; for, beſides that the image of my Amexis was yet freſh in my memory where ſtill it remains, the perſon of Rodorigo was inconceivably diſagreeable, and his temper was reported by thoſe who knew him to be ſtill worſe. I made many remonſtrances to my cruel uncle, but in vain, he was reſolved to marry me to this man, and, becauſe he recollected that I had not undergone the chriſtian ceremony of ſprinkling with water, he determined alſo to have me baptized ſome time before the wedding; previous to which a prieſt came every day to inſtruct me in the principles of their religion and ran over a hundred books and arguments to which I gave little or no attention. This very man at laſt finding me to

profit

profit nothing by his lectures, and being of an amorous diſpoſition, altered his behaviour, and inſtead of religion, made love the ſubject of his lectures. My cloſet was preſently furniſhed with all the poems and romances with which the Spaniards entertain themſelves, and which indeed were far more grateful to me than thoſe books of religion and philoſophy, he was accuſtomed to bring with him, which I neither liked nor underſtood, and which, if indeed they were wiſe and holy, were but profaned and proſtituted in being preſented to me; but I find it is too much the cuſtom of the chriſtians to build great merit on yielding an implicit aſſent to things of which they have ſcarcely any knowledge, and to run over whole catalogues of petitions by rote, in a language they do not underſtand.

But my prieſt began to go yet farther: he declared himſelf my lover. I cannot tell whether thou knoweſt, Zayde, that

that theſe men never marry. I was apprized of it, and at firſt ſhewed great reſentment at his inſolence; but after ſome time, perceiving him not the leaſt abaſhed, I began to find that he conſidered me as fully in his power, ſince my uncle placed an entire confidence in him, and his great reputation might almoſt bear him out in any thing. I conſidered likewiſe, that he might poſſibly be of ſervice to me, and I was reſolved, if poſſible, to make him ſo. I therefore began to appear leſs reſerved, and even gave him hopes that he might in time prevail with me to prove favourable to his wiſhes; and in them ean while engaged him in my intereſt to prevent my marriage with the Spaniard, which he engaged to effect, on condition, I would promiſe to retire to a place he named, and there live as his miſtreſs; and this he ſaid was poſſible for me to do without any one's knowledge, as he was only to reſort to me at certain times, for which he could find ſufficient excuſes.

I might

I might here have objected to him his religion, and the obligation he was under of perpetual celibacy; I might have preached to him from his own mouth; but I had too much regard for my intereſt to do ſo.—I ſeemed to conſent; and as the firſt fruits of his ſervice to me, I intreated him to put off that chriſtian ceremony, which I was not at preſent diſpoſed to undergo: he promiſed me to do ſo, and he kept his word, delaying it from time to time, by telling my uncle that I was not yet ſufficiently inſtructed in the myſteries of their holy faith, in which regard he certainly ſpoke the truth. I had two reaſons for this conduct, the firſt was, that I choſe not to change the worſhip I had been bred up to; the laſt and ſtrongeſt, that I knew I could not be married to the Spaniard, till this ceremony had really paſſed, at which he likewiſe was to be preſent.—But, in the mean time, I had other matters in my view, and had planned out,

as

as I thought, a method by which to return to my native country.

THERE was an old captain who traded to New Spain, of whom I had from a child ſome knowledge, and who uſed to be frequently at my mother's houſe. I determined as ſoon as, by means of the prieſt, I could make my eſcape, to fly from him, and beg the favour of this worthy man to ſecrete me till I could ſail with him for our weſtern world, where I intended to intreat a decree of the Spaniſh audience, to put me in poſſeſſion of my mother's houſe and lands, which were now left to the charge of two of her ſervants, and a ſteward appointed by my uncle. But all this was much eaſier to project than it was to accompliſh.

MY kinſman at laſt grew ſo impatient for the celebration of my nuptials, that it was no longer poſſible to delay the ceremony of my baptiſm, which was at laſt performed, much againſt my will,

in

in his preſence and that of Don Rodorigo, and as he declared there was now no obſtacle to the marriage, it was reſolved to ſolemnize it the next morning. But that very night did the prieſt, who always had free acceſs to me, contrive my eſcape, which was much the more eaſy to be effected, as I having lately appeared reconciled to the match, was allowed more liberty than uſual.

I was dreſſed in boy's apparel, which my lover had, by ſtealth, conveyed into my chamber, and now truſting myſelf to his conduct, I quitted my uncle's houſe with him two hours before midnight, and travelling all that night, arrived much fatigued, at a village many leagues diſtant. Here I eaſily prevailed with my conductor to ſuffer me to ſend a pacquet to the Spaniſh captain, which I pretended was to go to Mexico; but which in reality contained an account of the place where I was, with a deſire that he would come and take charge of me.

The

The meſſenger returning, told me he had left the parcel, but without ſeeing the captain. Various excuſes I contrived to ſtay all the day and the ſucceeding night in the houſe where we were, during which time my lover was very earneſt with me to grant him the completion of his wiſhes, which I flatly denied, though at the ſame time I allowed him ſuch liberties, within the bounds of decency, as I thought ſufficient to make him depend I would keep my promiſe of ſurrendering to him the poſſeſſion of my perſon, at a proper time and place.

But the pious deceiver was more artful than I imagined him to be :—he admitted of all my excuſes, and ſtaid, till perceiving I was not likely to receive an anſwer from the captain, I found means (unknown as I thought to the prieſt) diſpatch the meſſenger again to him, who returning, told me he was no where to be found. We then ſet out again on our journey, on which I could not now

deny

deny to proceed without diſcovering myſelf to all about me.

I WAS much perplexed, and rode on, muſing on ſome plauſible method of eſcaping, when having entered a wood, my ſaddle-girths being looſe, the prieſt perſuaded me to alight, and, being ſomewhat weary to refreſh myſelf by the ſide of a cool fountain.

HAVING tied the beaſts to a tree, he invited me to ſit down by him on the graſs, when he began to diſcourſe of our future manner of life, the happineſs he ſhould poſſeſs with me, and ſuch ſort of things, in order to engroſs my attention, when, having trifled, as he thought, ſufficiently, he ſuddenly claſped me in his arms, ſaying, "Now, my dear, let us ſe-"cure the preſent moment, and not leave "it in the power of time to diſappoint us "of our felicity!"—When I reprimanded him for this burſt of paſſion, he began to repeat a quantity of ſtuff, like that which he already had read to me in the Spaniſh romances,

romances, and ſtill holding me, proceeded to take ſome very indecent liberties. I ſcreamed aloud ; but all the effect it had on him, was, to make him alter his manner of addreſs to one not leſs diſagreeable. "Leonora," ſaid he, (that was the name I received at my baptiſm) "I thought you an innocent Mexican; "but I find in you the ſubtlety of a craf- "ty Spaniard. Your arts are known to "me, and, depend on it, you ſhall not "avail yourſelf of them ; nor will I ha- "zard my reputation without being paid "for the riſque. In ſhort, this inſtant I "will ſecure to myſelf the poſſeſſion of "your perſon ; if afterwards I loſe you, "I muſt be contented with my lot ; but "I will not truſt it to the ficklenefs of "fortune or your ingratitude, to prevent "me from taking a pleaſure which is "now in my power." Having ſaid this, he prepared for violence, and had certainly raviſhed me, if chance had not, at that inſtant, brought a cavalier

on

on horſeback to the very ſpot, whom the villain perceived not till he was almoſt cloſe upon him. But, as ſoon as he ſaw himſelf detected, he made what ſpeed he could towards his horſe, and drawing out one of his piſtols from his holſters, fired it at the gentleman, who was alighted to ſuccour me, but miſſed him;—the other drew his ſword, and purſued him: however, being nimble of foot, he reached his beaſt, which ſtood ready, and having attempted to diſcharge another piſtol, which miſſed fire, rode off at full ſpeed.

My deliverer then returned to me, and reared me, fainting from the ground. He afterwards tied his horſe to a tree, and ſat down by me till I was well enough recovered to ſatisfy him in his inquiries concerning my circumſtances and preſent diſguiſe, which I did with great ſincerity. He then lifted me upon my horſe, and conducted me to his maſter's houſe, which was about three miles

miles diſtant, where I was entertained for ſome time very hoſpitably. And afterwards he made it his buſineſs to find out the Spaniſh captain (who had never received any letter from me, the meſſenger having been ſtopped by the prieſt) in whoſe ſhip I once more embarked for Mexico; but before we had reached half the way thither, we were attacked and taken by a corſair of Barbary; the captain was killed in the engagement, and all the crew were made ſlaves, among whom it was my fate to be ſold to the baſhaw Ali Haſſan, with whom I ſtill remain.

Such is the hiſtory of my misfortunes, when they will end heaven only knows; but reſt aſſured, my dear Zayde, I ſhall not forget your advice, if indeed I find myſelf equal to the taſk. Be that as it may, your love and kind counſel ſhall never be forgotten by your Zulima.

From Tunis.

LETTER XXII.

ZULIMA to ZAYDE, at ****

AT length I have followed thy directions. The day before yesterday, in the dusk of the evening, the young christian came to my window. I threw him out a letter, in which I informed him of the ardent desire I had to obtain my liberty, and hinted my desire to know his sentiment on the matter. Yesterday he brought me an answer, which I drew up through the gratings by my usual method, and found it to contain the following words:

" Most charming Zulima,

" How greatly do I pity your situa-
" tion! happy indeed shall I be if it
" lies within the compass of my abilities
" to relieve you: to which purpose be
" assured that I will try every possible
" method;

" method; but, at the ſame time, I muſt
" inform you, that though I do not wear
" chains like the reſt of the chriſtians,
" I am not leſs a ſlave than they.—My
" lord, it is true, has left me the com-
" mand of all thoſe whom you have
" obſerved: but I am always at variance
" with one whom you never yet have
" ſeen, who is a renegade and ſuperin-
" tendant of his houſhold. If he were
" but removed, every thing would be
" in my power. As it is, there is no-
" thing which I will not attempt to gain
" us both our liberty. Expect me at
" your window to-morrow about this
" time, and I will tell thee what meaſures
" have been taken for obtaining it.
" Adieu! moſt beautiful lady: I am ever
" yours, and live but to do you ſervice."

LETTER XXIII.

ZAYDE to ZULIMA at Tunis.

BORN under different climes we ſhare one fate together, unhappy Zulima! what troubles have been thine!—I too have had my misfortunes. I loſt my firſt lover on my bridal-day. What tears, what exclamations did I not vent upon the occaſion! Afterwards I left my dear native ſeats on the banks of the Ganges, and attended to Perſia a cruel brother, who, on my refuſal to wed an Armenian, abandoned me to my fortunes. There an European merchant ſaw and loved me. He was a Frank: we were to be joined by a prieſt of his religion, and were on our voyage to France, when we were taken by a corſair of Barbary. So ſhort, but full of unhappy incidents, is my ſtory. If ever I have had happineſs ſince I was firſt made a ſlave, it has been in your friend-

ſhip;

ſhip; nor was I ever more grieved ſince I loſt my firſt lover, than when your baſhaw gave me to my preſent maſter, thereby joining me to a man whoſe embraces I loathed, and ſeparating me from my friend. Yet, moſt ſincerely do I wiſh to be ſeparated much farther from you, ſince I know it will be for your good. Yes, Zulima, I wiſh to ſee you this ſucceeding day, ſet ſail for Mexico, and leave me behind you to my troubles. Purſue my advice, and I doubt not but ere long this will be the caſe; whenever it happens Zayde will rejoice.

From * * * *

LETTER XXIV.

ZULIMA to ZAYDE at * * * *

ALL my hopes are placed in the chriſtian ſlave: though he ſpeaks and writes Spaniſh ſo well, he informs me he is a native of England. It is of little conſequence to me where he drew his firſt breath. Nor do I fear to truſt my life and fortune in his hands; but there is a certain jewel, which I fear moſt will be endangered. In ſhort, he is rather too amorous. What if he ſhould play the ſecond part of the Spaniſh prieſt? I might not always be ſo happy to find a deliverer at hand, and one ſo diſintereſted as that cavalier who reſcued and entertained me, and yet never took the ſmalleſt liberty with my perſon, nor preſumed ſo far upon the ſervice he had done me, as to take even a kiſs from my lips, except that

which

which I allowed him at parting, though his eyes told me every moment, that his heart was inflamed with desire. These things were extraordinary. What shall I do now, Zayde? Must I trust myself with this Englishman or not? Or, if I make any terms with him what must they be for? how am I assured, when he has me in his power, that he will keep them?

From Tunis.

LETTER XXV.

ZAYDE to ZULIMA at Tunis.

IS this a time to doubt? what miſchievous power has thus deprived you of your reaſon. What terms would you make with the Engliſhman? If you will take my advice propoſe none. It were better to rely upon his honour, ſince at the laſt you muſt truſt him; and even if he ſhould do the worſt, it were better he had the poſſeſſion of your perſon than your tyrant. The latter indeed will keep you in ſplendour; but you will only be ſplendid priſoner; the former, at the worſt, will not pretend to detain you, nor can he have the power to do ſo in any civilized country, except you join yourſelf with him voluntarily in marriage. You expect the baſhaw's return ſoon. What then remaint but to improve the

time?

time? For my part, I am ſtrictly confined. Farewel! —Unleſs we meet in ſome other place, my wiſh is never to behold you more.

LETTER XXVI.

ZULIMA to ZAYDE at * * * *

IT is done, my friend! Every thing is now ready for my departure, and the Engliſh ſlave waits me. How my heart beats! — I have a thouſand hopes and fears: but I muſt ſuſpend them all to deliver myſelf into his arms. Farewel: think on me: I ſhall for ever remember Zayde.

Tunis.

LETTER XXVII.

ITZUCAN to his couſin MAGOSIN at Mexico.

I AM arrived in the land of wonders. I have reached the capital city of Spain. I am amazed at its magnificence; yet I find many things here to excite my pity. Indeed this place would have been quite a new world to me, If I had not obſerved much of thoſe manners which the Spaniards brought with them to our weſtern ſhores; the ſame pride, the ſame revengeful temper, and the ſame bigotry in matters of religion ſubſiſt here, but in a higher degree, and whatever theſe people may be in their tempers, their manners are certainly deteſtable.

WOULDST thou believe it, Magatzin, there are kept in this city a vaſt number

of proſtitutes and murderers, who exercıſe their reſpective profeſſions for hire. If you want a woman, you may have one adorned with jewels and all the grandeur of dreſs for a few piſtoles; if you wrnt an aſſaſſin to diſpatch an enemy, for a number of piſtoles you may purchaſe his ſoul and body for your purpoſe. Nor does their religion, whoſe precepts indeed, as they report them, are excellent, give any check to theſe practices. That very religion which forbade human ſacrifices in Mexico, has heretofore encouraged them in Spain, in a public manner, on account of mere opinions; nor were they ſo charitable to the victims as our fathers, who immolared them to the gods, on the contrary the Spaniards ſeem to have conſidered thoſe whom they deprived of life merely for matters of opinion, as ſacrificed to the evil genius, with whom they ſay theſe unhappy wretches are gone to dwell in perpetual burnings for ever. —

Theſe rites have not been ſolemnized here for a long time, nevertheleſs, they are capable of being revived at any period, as they have never been aboliſhed by any law or ordinance. — I am told, in the neighbouring kingdom theſe ſacrifices, which they called *Acts of Faith*, were continued till, in a certain year, an earthquake deſtroying their city, prevented the celebration of their dreadful myſteries, ſince which there have been none of theſe pious ceremonies attended with their former acts of cruelty; and that court which preſides over them is reduced to a mere tool to their king and council, who are not ſo barbarous as their prieſts.

Religious rites are, however, ſtill carried to a great exceſs both there and here, and the vulgar are remarkably ſuperſtitious in paying their adoration to certain holy men departed, and even to their images, which are decked with ſplendid apparel, and publicly worſhipped in their temples; though they very ſe-

rioufly

riouſly pretend to tell me, that they acknowledge but one God,

Nor do they ſtop here. It ſeems their great high prieſt, (who lives in a city called Rome, and whoſe anceſtors were formerly ſuperior to all the kings of the earth) has commanded them to believe that a piece of bread, over which certain words have been repeated in a ſtrange tongue, is a god, and they reverence it accordingly. At certain times this divinity is carried along the ſtreets with great pomp, and every one bows the knee to it. I myſelf ſaw one of theſe proceſſions, and neglecting to bow down to it, one of the Spaniards very devoutly puſhed me on my knees into the kennel, an affront which, at ſuch a time and place, I did not find it convenient to reſent. Theſe are the people, my couſin, who accuſe us of folly in adoring the gods of our fathers, and reverencing their images and temples.

It muſt be confeſſed however, that the edifices in which the chriſtians worſhip, are remarkably grand, and their hand inſtruments harmonious as a thouſand birds, yet ſolemn and highly ſuited to the purpoſe of inſpiring a reverential awe for their ſacred places into the hearts of the beholders. Though, I aſſure thee, Magatzin, all theſe had not much effect upon me. Thou mayſt remember, that I never loved the ceremonies of our own prieſts, and have often told thee, I thought them of no conſequence to our religion. "If the juſt and holy "gods," ſaid I, "require adoration "from man, it muſt be that of the "heart. If he really fears, obeys, and "prays to them, ir is ſufficient; — if "not, all theſe rites can certainly never "make amends for this neglect." — What is a pompous temple, and a ſolemn ſacrifice to one whoſe heart is not ſet right with heaven? And is not one who fears the gods leſs regarded by them if he offers up his prayers in his chamber,

in

in a dungeon, in a field, or in a camp, than when he does the ſame act of devotion in a building conſecrated only by the hands only of his fellow-creatures, for that pious purpoſe. I remember, my couſin, that our own countrymen have often called me an unbeliever, when I have delivered any of theſe opinions: What thinkeſt thou theſe chriſiians muſt eſteem me to be? I tell thee ſincerely, that a few ſenſible and unprejudiced men excepted (whom chance has thrown in my way) they value more their dogs, than they do me their fellow-creature, and would ſooner put me to death than one of thoſe animals; and yet, I am told, the great book of their faith recommends to them the love of all mankind, even their moſt inveterate enemies. What a glaring abſurdity! what a manifeſt contradiction is here!

THE Spaniards are extremely jealous oft their wives and daughters, who are

covered with veils, and often little better than cloſe priſoners in the dwellings of their parents or huſbands; and here are numberleſs religious houſes, as they term them, where many of both ſexes are ſhut up, having taken a vow never to propagate their ſpecies. Many of them, as I am informed, break this vow; but they muſt do it privately for fear of puniſhment. As to thoſe who keep it, they are generally ſuch as, having been diſappointed in their wiſhes in the world, withdraw themſelves from it, with a hearty hatred towards their ſpecies, and a reſolution never to contribute towards its increaſe in their perſons; though it is allowed, that to increaſe and multiply was the firſt command of their God.—If there be yet a few who, notwithſtanding all this, fancy their chaſtity preſerved to be an acceptable ſacrifice to heaven, they muſt be conſidered as poor deluded perſons, who if they ever receive a reward in another ſtate for this, and for the mortifications they inflict at times, by faſting

and

and beating themſelves, it may juſtly be ſaid, that their good intention, not their wiſdom, has intitled them to it. The ſovereign prieſt of theſe chriſtians whom I told thee of, pretends to a power of pardoning their paſt ſins: nay, it is ſaid, he has even extended his prerogative ſo far as to promiſe them, on certain conditions, forgiveneſs of thoſe which are to come. A ſtrange way this of bargaining for wickedneſs with their gods! — They have alſo particular people appointed by this man, to whom, on confeſſing their crimes, he has delegated alſo the power of pardoning, and theſe often enjoin thoſe whom they have in charge, to perform ſuch mortifications as are practiſed in the religious houſes; but they are frequently bought off for money. The other day, one of theſe confeſſors enjoined the beautiful wife of a citizen, to inflict on her bare body a great number of laſhes, by way of penance, at the performance of which he was to be preſent with her. They were ſhut up together

in

in a room for this purpoſe; but when ſhe began to ſtrip off her cloaths, the holy man was ſo touched with compaſſion, that he changed his ſentence to the more mild one of wearing a piece of rough haircloth next her ſkin, which, however, he inſiſted on putting on himſelf. So locking her by conſent into her chamber, he went and fetched it; but while he was buſied iu putting it on, ſhe fainted into his arms, and he was thereupon ſo far prevailed upon as to omit the execution of this diſcipline, at the ſame time that he inſiſted ſhe ſhould ſubmit to her embraces, which ſhe conſented to with ſome reluctance, and he never enjoined her any penance afterwards. Some letters that paſſed between them being left in his wife's eſcrutore after her death, diſcovered the intrigue to her huſband; but the prieſt was gone ſome time before to the Indies, from whence he never returned.

I HAVE written a long letter, Magatzin; yet I have not told thee half the extravagance of the chriſtians. However, if thou art as much tired of reading, as I daily am with being a witneſs to them, thou wilt no be angry with me for dropping the pen. Farewel: I ſhall write to thee with every opportunity.

From Madrid.

LET-

LETTER XXVIII.

From the Same to the Same.

WHEN firſt I arrived in Spain, I thought to find it the moſt rich and powerful nation in the world; but I do not find it is ſo. The immenſe treaſures they bring from the mines of Peru, are far from anſwering that end, which they might be ſuppoſed to do. In effect, they have only proved ſtewards to theſe riches, which are diſtributed among the other European nations. In the mean time, the number of their ſubjects has been diminiſhed, and they have been quite negligent in regard of trade, which ſeems the inexhauſtible ſource of wealth among theſe eaſtern nations. Their neighbours the French are certainly more powerful than they, and when the Spaniards are reſpected in Europe, it is generally owing to an alliance with them

them. Theſe nations are at preſent united in a league againſt the Engliſh; but the latter, who inhabit an iſland northward of France, are enabled bymeans of their trade and commerce, to ſupport a war with theſe two powerful nations. Such are the effects of induſtry properly encouraged. Indeed thedefect here ſeems to be rather in the government than in the people; for the enormous taxes which they lay on manufactures are the ruin of trade, which would otherwiſe flouriſh; and the Spaniards are reduced, by that miſconduct in their rulers, to purchaſe from their enemies ſeveral things which they themſelves could produce, if the artificers met with proper encouragement. Thus their vaſt treaſures are made the prey of their induſtrious neighbours, and the lower claſs of their people are periſhing for want of employment, while thoſe who occupy a ſtation but degree above want, being taught to deſpiſe trade, gain an habitual indolence, which deſcends from generation to generation. Pride, as I before obſerved,

obſerved, is one of the prevailing vices of the Spaniards, and thoſe they carry to a great exceſs. Their country gentlemen, eſpecially if deſcended from an ancient family, who were chriſtians for many generations, are moſt intolerably proud, and think themſelves equal to princes. They are, in conſequence of this temper, generally very revengeful, and ſuch affronts as we ſhould conſider as trifles, freqcently anſwered by a ſtab. Among Mexicans, I wondered not ſo much at the exerciſe of their haughtineſs and cruelty, as knowing they aſſumed the ſavage right of conquerors; but here I was aſtoniſhed to ſee them behaving to one another in ſo ſtrange a manner; but I am already well enough acquainted with them to ceaſe from wondering. Nor do I approve their politics, which are often oppreſſive, and generally ill-contrived, and ſometimes produce inſurrections; but the people being long uſed to ſubmiſſion, and having, in general,

a good diſpoſition towards their prince, theſe have not ever been attended, as far as far as I can find, with any fatal conſequences: a circumſtance not at all owing to the wiſdom of the adminiſtration, but rather to the prejudices of thoſe whom they govern.

THOU wilt, perhaps, wonder, my counſin, that I am already ſo well acquainted with the genius and mannsrs of this nation. Indeed it is owing to the ſingle circumſtance of my having been taken notice of by Don Ferdinando G—, a courtier and a great politician. To him I owe the moſt of my knowledge, ſuch only accepted, as my ſhort experience has taught me. Altogether has been ſufficient to enable me to draw this picture with which I preſent thee, and by which thou mayſt eaſily perceive that (all owing for the difference, which muſt naturally ariſe from different ſituations) the Spaniards are very nearly the ſame people in Spain as they are at Mexico.

FAREWEL,

FAREWEL, Magatzin! When thou numbereſt thy friends, let me not be omitted.—When I pray to Heaven for the preſervation of thoſe I love, do not ſuppoſe that thou art forgotten in the petition.

From Madrid.

LETTER XXIX.

From the Same to the Same.

DON Ferdinando is going to Paris, the capital city of France, whither I am alſo to accompany him. Among thoſe people I expect to find a great difference of manners from the Spaniards; and indeed I am impatient till the time arrives in which we are to ſet out. From thence it will be eaſy for me to go to England, where Amexis is, as ſoon as the war ſhall be over, which now rages with great violence between the two nations. The Spaniards, as no doubt thou wilt hear before this reaches thee, have loſt their ſtrong fortreſs on the iſland of Cuba, and, after the manner of the Europeans, are about to ſtrike medals in honour of the defeat: that is, they are going to repreſent their general and the action

action in which he loſt the caſtle and his life in a laſting ſtamp on pieces of gold and ſilver.

MEANWHILE their prince is revenging his diſgrace on his neighbour, the king of Portugal, whoſe country lies contiguous, and the Engliſh, on their part, have ſent troops to its defence. When theſe eaſtern nations quarrel, they are not content to fight their battles at home, but ſpread their war all over the world, in every quarter of which, both by land and ſea, the Spaniards, French, and Engliſh are now contending: and what renders this more extraordinary is that the point in diſpute between the two latter, as I am informed, is a track of land northward of Mexico, which is ſo little to be praiſed for its fertility, that it is ſcarce worth the keeping of either. — However, it is very likely, that many provinces, much more beautiful, will be won and loſt before this is end-

ed. In the mean time, the Spaniards pretend to deſpiſe the Engliſh, who, I believe, are greater warriors than themſelves.

LET-

LETTER XXX.

From the Same to the Same.

WE are arrived, my friend, at Paris, which is a large and populous city, full of noiſe and ſhow. In the midſt of a bloody and expenſive war; nothing is to be ſeen but mirth and chearfulneſs painted on the countenances of the people. Public edifices are conſtructing, public ways repairing, and trade ſeems to go on without interruption.

THEIR religion is of the ſame kind with that of the Spaniards; but they do not appear to be ſo much bigotted to it. Their politics are greatly different, and much more refined than thoſe of their neighbours. The people are much more ſocial, leſs haughty, and laugh the gravity of the Spaniards out of countenance, at the ſame

time that, perhaps, their own levity is not leſs ridiculous, though it is infinitely more agreeable to thoſe who reſide with them. They are eternal talkers, and are perpetually ſinging, dancing, and playing a thouſand antics, which excite laughter in me, who am not yet accuſtomed to them. This very laughter heightens their mirth: they are far from reſenting it; they care little whether one ſmiles with them or at them, ſo one does but ſmile. If a man may judge from outward appearances ſurely theſe are the happieſt people in the world!

HEREAFTER I ſhall ſpeak more of them, in proportion as I become more intimately acquainted with their manners, which they ſeem at no pains to conceal from any that will give themſelves the trouble to inquire into them. For the preſent this may ſuffice. I have incloſed the proper directions, whither to ſend to me at Paris.

LET-

LETTER XXXI.

ITZUCAN to AMEXIS, at London.

AS I am informed, that letters can go from France to England, by the way of Holland; I have taken the opportunity of ſending to thee, as I ſhould be glad there were a communication opened between us for the preſent. As ſoon as the war is over between the two nations, I will endeavour to viſit thee; for I long to ſee England, it is ſo much talked of; and, though I have already found in my travels much to diſguſt me, I am yet curious to ſee more, but thou canſt well excuſe that curioſity, ſince I have it in common with thee; and ſince it was thy example that firſt in-

duced me to ſeek inſtruction in this eaſtern world. Farewel. If thou loveſt me, thou wilt not let ſlip any opportunity of writing.

From Paris.

LET-

LETTER XXXII.

ZAMOR to AMEXIS, at London.

WERE ever misfortunes like mine! Misery hath made her abode with me, and ſorrow ſet up her dwelling in my breaſt forever. Xeris is true; but I have found it too late. Xeris is ſlain by my hands, and I ſhall not long ſurvive her. I have delivered myſelf to the officers of juſtice, and aſk only a ſpeedy death to deliver me from the tortures I feel. Thou wilt hear no more from me; nor can I write thee the particulars of this matter. Thy lord's kinſman knows the whole of it. He is even now labouring for my deliverance; but this labour will be loſt, for even were I pardoned, I could not ſurvive my loſs.

Farewel. May Heaven beſtow on thee its choiceſt bleſſings, which will be the lateſt prayers of Zamor.

From the Priſon.

LET-

LETTER XXXIII.

AMEXIS to ITZUCAN, at Paris.

THY letter was welcome to me, and I rejoiced that thou hadſt paſſed ſafe through the perils of the ſea; but there are other perils for thee yet to paſs through in theſe countries; and if thou eſcapeſt all the other dangers thou mayeſt meet with among the Europeans, it will be hard for thee to return without ſome of their follies and vices. I aſſure thee, I am almoſt tired with viewing them, what then muſt be the wearineſs of ſuch as an abſurd cuſtom obliges to practiſe them every day! yet, I will not deny, but that I have greatly increaſed in knowledge, and acquired a more proper and regular method of thinking than I ever had in my own country.

country. Some philoſophical lights I have alſo received, which have, doubtleſs, aſſiſted me in my inquiries after truth; but what do theſe avail? Alas! they ſerve but to ſhew me how far mankind deviates from its rules. But ſuch is the fate of mortals, who were certainly never deſigned to taſte of happineſs here; the chriſtians ſay they ſhall have abundance of it hereafter.

I COULD tell thee much concerning the Engliſh; but as thou haſt a deſign of coming hither, I would have thee rather ſee with thy own eyes than with thoſe of another: ſo I conclude my letter, wiſhing thee all manner of health and good fortune.

From London.

LET-

LETTER XXXIV.

AMEXIS to * * * * * *

IS Xeris ſlain, and is Zamor condemned to die? Unfold to me the particulars of this diſmal ſtory. I had but two bleſſings in the world, a miſtreſs and a friend, and Heaven has taken them both away from me. If Zamor has periſhed, I believe I ſhall never more return. My aſhes will reſt in a foreign land, unknowing and unknown. If I live only to misfortunes it matters little where I live, or how ſoon I depart from a ſcene that preſents me with nothing but diſagreeable objects. With a little knowledge, I have gained much ſorrow. I wiſh thou mayeſt ſend me ſome comfortable news. As to Don Alonzo's kinſman,

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we have heard nothing from him for many moons. Haſte, I pray thee, thy letters, that I may be delivered from ſuſpence, which is the worſt of evils.

From London.

LET-

LETTER XXXV.

ITZUCAN to AMÉXIS, at London.

ABSURDITIES are multiplied upon me: theſe chriſtians pretend to believe in a future ſtate, and yet draw their religious arguments from a ſource which ſuppoſes it unneceſſary. They are perpetually preaching up the bleſſings which attend the good, and promiſing them riches and length of life; they are ever threatening the bad with few and evil days; though common experience ſhews them how often the contrary happens, and common ſenſe muſt certainly tell them, that if there really be a ſtate like what they ſpeak of after death, it is there and not here that virtue is likely to be rewarded. It is impoſſible to enumerate the errors that

ſpring

ſpring from this doctrine of a partial or particular providence amongſt all thoſe nations who believe it. Our anceſtors truſted to it and were deceived. They thought heaven would protect them, innocent as they were, againſt the aſſaults of Spaniſh vagrants; but their thoughts were vain. Heaven ſuffered them, their wives and children, their temples, and palaces to be involved in one vaſt ruin; nay it overwelmed them with ſhame, by deſtining them to be the prey of a handful of men, and crowned the bloody victors with a wreath of glory. Nor leſs vainly do theſe chriſtians truſt to this deluſion, the fallacy of which every moment evinces, though they boaſt even miracles in its confirmation; but theſe are ſuch as it is generally very eaſy to refute: and if ſuch are worked, according to that philoſophy which they pretend to follow, every element muſt be diſturbed, and ſometimes the very nature of things changed to introduce a

perpetual

perpetual ſeries of miracles, for which there can be no occaſion, and which muſt ſometimes be abſolutely contradictory to each other. For if two men, equally righteous and favourites of Heaven, pray, the one for and the other againſt a certain event, which depends on external accidents, how can the prayers of each at one and the ſame time be granted? Or if that law, which they call attraction (and of which if thou art curious, doubtleſs thou haſt heard) be the bond of nature, what leſs than the alteration or the ſuſpenſion of its force, which muſt diſorder the whole ſtructure of the world, can prevent a building, expoſed to a violent earthquake or tempeſt, whoſe beams and cement are diſlodged, from overwhelming in its ruins a good man, who, ignorant of theſe matters, lies ſleeping in his bed.—But theſe mens arguments ſomewhat reſemble a ring, which, trace it how you will, returns ſtill into itſelf. If the good ſucceed, it is certainly the reward which heaven beſtows upon them

for

for their virtues; if they ſuffer, it is the ſame heaven that by affliction makes trial of their virtues, as if indeed the great gods did not know their hearts without ſuch a probation. Thus they would ſet all things right in this world, and leave nothing to be done in that future ſtate, which they talk ſo much off, and which they affect to treat as brutes and barbarians all ſuch as do not believe.

O AMEXIS, great of ſoul, and abounding in knowledge, tell me, if thou canſt reſolve theſe difficulties; and fear not freely to communicate thy ſentiments, for as thou knoweſt I never was prejudiced to the opinions or manners of my country; ſo now I would imitate any which I ſhould think better, nor have I any other Ideas of religion than ſuch as are conſiſtent with right reaſon.

From Paris.

LET-

LETTER XXXVI.

AMEXIS to ITZUCAN, at Paris.

THOU couldſt not have written to me at a worſe time, Itzucan, concerning thoſe ſublime matters thou ſpeakeſt of, for my mind is greatly diſturbed, and I am full of grief. My friend and thine, Zamor, has, through jealouſy, killed his wife, Xeris, and is likely, as I hear, to be executed for the deed. Judge, then, how deeply I am affected; for thou knoweſt the love that ſubſiſted between us. I aſſure thee, I would exchange all the knowledge I have gained for that more uſeful piece of ſcience, *to bear calamity, the adverſe turns of fortune to which life is ſubject.*

THE

THE abſurdities thou haſt pointed out, have not eſcaped my obſervation; they are as greatly viſible in England, as in any part of the world; for though we have here a diverſity of opinions, yet there are ſcarcely any of them who believe in what they term revelation, that do not agree in this fallacious opinion. As to the notion of a future ſtate, which, though little attended to by our countrymen, is moſt undoubtedly a very rational one, I muſt confeſs, among the chriſtians I find it in the mouth of every one, and hear it daily ſpoken of as a moſt inconteſtible truth; yet if there be any ſuch thing as judging of men by their actions, it is certainly written in the hearts of very few. The great book of their faith (though in many articles it is variouſly interpreted) is agreed by all chriſtians to forbid certain vices, and to denounce puniſhments hereafter on ſuch as live in the commiſſion of them, yet nothing is more common than to ſee

theſe crimes committed, and even glo-ried in by the perpetrators of them. When a man declares ſolemly, " I be-" lieve in the precepts contained in ſuch " or ſuch a volume, I believe it writ-" ten by the immediate command of " my God; and I believe all thoſe ac-" curſed who do not acknowledge and " obſerve it." Who can give crdit to this aſſertion, when that man is daily ſeen breaking the rules therein contained, and making a ſcoff of ſuch as ſtrictly adhere to them, though he is informed, in that ſacred volume, that he who con-tinues in the breach of the leaſt ordi-nance, therein contained, is guilty of the whole and liable to eternal perdition. Muſt we not conclude ſuch a perſon to be either a diſſembler or a madman? Yet inſtances of this kind are frequent among the chriſtians, whoſe religion, (eſpecially here) fits eaſy upon them, like a cloak ſuited to all ſhapes, and if they cannot make their lives conform to its com-

commandments, they endeavour to make thoſe commandments conform to their lives, ſo ingenious are they in theſe matters; and there ſeems to be always one ſaving clauſe for them, which is that if in the midſt of danger, or even at their death, they expreſs the leaſt ſorrow for what they have done; though it be only the mere effect of fear, they are perſuaded by their prieſts, that this circumſtance is of itſelf ſufficient to inſure their happineſs in a future ſtate. Yet a miſtake in this matter, acording to their ſyſtem, muſt be of the moſt dangerous conſequence. On the whole, it appears, that either theſe people do not believe as they ſay, or elſe they know not what they believe, and do not trouble themſelves with inquiries concerning an object ſo diſtant as futurity. And this has rendered it neceſſary for their wiſe men, to inculcate ſtrongly the notion of a particular providence taking care of the affairs of the world, and rewarding the good,

and

and puniſhing the bad, even in this life, reſerving ſtill to heaven the excluſive priviledge of doing this merely at pleaſure, and of making up all deficiencies in that which is to come.—However abſurd ſuch opinions as the laſt mentioned may appear, I aſſure thee it does not want for ſtrenuous ſupporters, and it is certainly rather more attended to than that of a future ſtate, though not both of them put together, and joined by the precept of their book of faith are ſufficient to reſtrain theſe chriſtians from living in the practice of the moſt enormous vices.

THY arguments in regard of this matter, are juſt and well-grounded; but there is little occaſion for the chriſtian teachers to ſet people right in this particular, ſince that would be only to take away one reſtraint that is laid upon their vices, and which would certainly be very imprudent. Thus a wrong conduct

duct generally goes hand in hand with wrong opinions, and thus it is that people proceed in deceiving themſelves and each other, till death undeceives them all.

LET-

LETTER XXXVII.

ITZUCAN to MAGATZIN, at Mexico.

AS pride is the prevailing paſſion of the Spaniards; ſo inſincerity is that of the French. Theſe latter are indeed the beſt of company; but they are, generally ſpeaking, the worſt of friends. They are forever making profeſſions of their regard, but always backward in proving it. Nothing is more common here than to ſee a man embracing his greateſt enemy, and intreating him to command his ſervice, or promiſing to aſſiſt a perſon with all his intereſt, whoſe very name he is perhaps ignorant of, and whoſe concerns he never gives himſelf the trouble to inquire about afterwards. One of theſe very polite men, to whom I had done a ſmall favour, came to me ſome time ſince, and, with much cere-

mony, offered me the command of his perſon and fortune. I told him. that I did not deſerve ſuch regards, as I had by no means merited them. " It is no " matter," ſaid he, " I like your con- " verſation, your air and mien delight " me, and your generoſity of temper " has enſured my friendſhip. There is " ſomething very enchanting in the na- " tives of your country." — " Pray, " Sir, have you ever ſeen any of them " beſide me ?"—" That I cannot recol- " lect juſt now ; but, as I was ſaying, " as you are a ſtranger, if I can do " any thing for you, you cannot favour " me more than by commanding me ; " and, I flatter myſelf, that I have it " in my power to gratify either your cu- " rioſity or your intereſt, by the place I " have the honour to enjoy, which is near " his majeſty's perſon." Thus he went on for an hour, and almoſt killed me with talking, nor would by any means admit of any other ſubject of converſation than

than our friendſhip. But I was at laſt ſo much convinced of the reality of his profeſſions, that I eaſily excuſed his talkative manner as a fault of his country, and remained well ſatisfied, in having thus laid a foundation of friendſhip with a perſon of ſome note in France.

Don Fernando G—— having gratified me with a genteel appointment in his houſehold, I had frequent occaſions of tranſacting this gentleman's buſineſs with him, and quickly found, that he eſteemed me as an uſeful perſon, a conſideration with which I was really well pleaſed. I received a profuſion of compliments in return for my aſſiduities to ſerve him, and had no ſmall ſatisfaction in ſeeing him always leave me with a chearful countenance.

About a month, I had in my turn a ſmall favour to aſk of Mr. Pareille, in behalf of Don Fernando's ſecretary, and the perſon I ſent to requeſt it received

from him an abſolute refuſal. I afterwards waited on my friend myſelf, who made many excuſes, but in the end refuſed me alſo; hinting, at the ſame time, that had it been for myſelf, he did not know but that it might have been granted. "Well," ſaid I to myſelf, "diſ-
"appointments will happen, and, though
"it be not now convenient, at another
"time my friend may oblige me." My lord was, however, of a different opinion.
"If thou lookeſt for friendſhip from
"that man," ſaid he, "I fancy thou
"wilt be miſerably deceived. I have
"heard a perſon profeſs as much as I
"find he has done to thee, and yet
"mean nothing by it. Nor do I hear,
"that M. Pareille is more famous for
"his ſincerity than other courtiers. I be-
"lieve he is rather on the other extreme;
"but thou mayeſt live here long enough
"to ſee more of him, and, in the mean
"time, I would have thee only not to
"take every occaſion of proving his
"friend-

" friendſhip." Accordingly, another offered : A gentleman, two of whoſe ſons were ſlain in the preſent war, bearing the king's commiſſion, applied to me, being in the greateſt diſtreſs to obtain ſome ſmall appointment in his excellency's train or houſehold : there was none vacant. I told him, he ſhould rather have applied to the French court. He ſaid he had done ſo before, but for want of a proper introduction had met with no ſucceſs. I thought I could not have a better opportunity of uſing Pareille's friendſhip, for his own and his monarch's honour, than to recommend this worthy man to him, as I knew him to be in great favour with the premier miniſter of France. I did ſo, and was again diſappointed, though I perſonally ſollicited the favour, and preſſed it warmly. I was now vexed, but ſtill I did not complain. But, once more, I reſolved to try my friend, having communicated my ill ſucceſs, and my future

deſigns, Don Fernando adviſed me to let this laſt intended trial be a feigned one, and ſuch as might be calculated to put his regard for me to the ſtrongeſt proof. I was a long time before I could bring myſelf to conſent to put this piece of diſſimulation in practice, ſo much do I hate inſincerity. But, overcome at laſt by the reaſonings of my patron, I went to M. Pareille's, feigned to him, with a ſorrowful countenance, and told him I was in diſgrace with my patron, begging his kind interpoſition in my behalf, and, at the ſame time, informed him, that I was, in the interim, very much in want of a certain ſum of money for ſome affairs of great concern to me, which I promiſed to repay as ſoon as the breach ſhould be made up between us. He ſaid, he was extremely ſorry, that in neither of theſe particulars it was juſt then in his power to oblige me, As to caſh he proteſted he had not a farthing in the houſe, and moſt unfortu-

nately

nately he had that very morning had ſo great a difference with one of Don Fernando's friends, that he would not poſitively think of aſking any favour of that nobleman. I was not however, ſo repulſed; I preſſed my ſuit yet more ardently; repreſented my caſe in the moſt lively colours; and, at laſt, ventured obliquely to reproach him with his former profeſſions of friendſhip. On this he reddened a little, and cried; "Is it "my fault, ſir, that I cannot help you? "I proteſt I have told you nothing but "the truth; but call to-morrow, and, "perhaps, I may aſſiſt you with a triſle "of caſh. I vow I cannot at preſent." I withdrew, though I eaſily gueſſed this was only a ſhift to get rid of me; and having informed my patron of what had paſſed, we concluded, that I ſhould attend him the next day. When I came thither, M. Pareille was gone abroad, but had very generouſly left a guinea for me with his valet, together with a note, in which he very politely deſired

never to ſee me more, alledging, that my viſits gave umbrage to a certain great man, whom he was bound not to diſoblige. I checked my riſing anger, and carried the guinea and the letter together to Don Fernando, who only ſaid, "See now, whether I did not judge "rightly of the matter." But that very afternoon, to increaſe my deteſtation of this diſſembler, came a billet in his own hand-writing, complimenting my patron on the diſgrace he ſuppoſed me to have ſuffered, complaining, that I was an inſolent beggar, who was perpetually plaguing him for charity, hinting, how improper it was to truſt foreign ſervants, and in concluſion, intreating and adviſing, by all means, that I ſhould be diſcharged from the poſt I occupied, on which he well knew all my ſubſiſtence depended. This completed his character, and gave me a very diſagreeable idea of the friendſhip and ſincerity of a Frenchman. My patron ſealed up his own letter carefully again,

and

and incloſing it in a cover, ſent it back to M. Pareille, with his compliments; and neither that nobleman nor I have been troubled with his viſits ſince.

AMEXIS ſometimes writes to me from London. In his laſt he ſends me a melancholy account of Zamor's having ſlain his wife. Let me know if it be ſo, for I am greatly concerned at it, and ſhould hope he has been miſinformed, but that I hear Zamor himſelf ſent him the ungrateful tidings, who, I find, has ſurrendered himſelf to the Spaniſh officers of juſtice. I pray the good Gods to grant him a deliverance. Thou knoweſt how much ſorrow his death would occaſion to his and thy Itzucan.

From Paris.

LETTER XXXVIII.

MAGATZIN to ITZUCAN at Paris.

ALL thy letters have come to my hands. I rejoice in the ſafety of my couſin. Xeris died not by her wound, and Zamor is ſet at liberty. His wife however hath withdrawn herſelf, and he ſcarcely retains his ſenſes. He is about to follow her whom he has injured, and it may be many moons before we ſee him again.

THY words are full of wonder. I did not think there were on earth ſuch people as thou deſcribeſt; but my knowledge is little; and I take all on thy credit, becauſe I know thou never ſpeakeſt nor writeſt the thing that is falſe. It gives me comfort to hear that thou art favoured ſo much by the noble Spaniard, though I love not his countrymen. As to the manners of the Frenchmen which

thou

thou haſt deſcribed, I think them ſo deteſtable, that all mankind ought to ſhun the people who uſe them. If politeneſs, as thou termeſt it, conſiſts in deceit and lying, it is a quality which I ſhould never deſire to be poſſeſſed of. If theſe Frenchmen talk much it is to little good purpoſe, ſo it were better they held their peace. As for the chriſtian prieſts whom thou haſt named, they are execrable, and whatever boaſt they may make of their religion, as it is practiſed among them, it appears to me abſurd and contemptible: their policy is nothing better; and I think they are not much to be envied in any thing but the ſuperiority of their arms. Their knowledge in other matters, as far as I can find, produces them more trouble than benefit, and makes all their follies appear more conſpicuous than otherwiſe they would do. — I have been ſhewed ſome letters of thy friend Amexis, wherein he paints the vices and follies of the chriſtians in moſt lively colours. But ſometimes his manner of

writing

writing is rather too high for my comprehenſion. Thou knoweſt, Itzucan, I am a plain man; I write and converſe plainly, and am not acquainted wirh matters above a plain capacity. However, I admire thy deſcriptions, and ſee the juſtice of thy arguments; and I hope thou wilt not ever ſuffer thyſelf to be vanquiſhed in diſpute by either French or Spaniards, or any other of the barbarians, among whom thou liveſt. Farewel: I am always delighted with thy letters, and glad to hear of thy welfare.

From Mexico.

LET-

LETTER XXXIX.

ZAMOR to ALVAREZ.

IT is true, O moſt excellent man! that I am the moſt ungrateful perſon on earth; but it is no leſs true, that I am the moſt unhappy. I have long had thy pity: tell me, have I not rather deſerved thy contempt? It is certain, I have gained that of Xeris, and her hatred, whilſt I, notwithſtanding all that has happened, love her to diſtraction: yet I cannot blame her for leaving me, at the ſame time that I die, if ſhe does not return. The people tell me indeed, that ſhe is my wife and my property, and talk of my forcing her back; but if ſhe does not come willingly, I ſhall never deſire to have her with me at all: I cannot be ſo mean as to ſeize her body, while her ſoul is not mine. I have highly injured her, I ſhall never be

eaſy

eaſy till ſhe forgives me. I will follow her wherever ſhe goes till ſhe has ſealed my pardon.

My lord Alvarez, if my ſubmiſſion to you, were to be made equal to my crime againſt thee, I ſhould kneel down a thouſand moons at thy feet, and be perpetually aſking thee forgiveneſs; but as this is what thou doſt not require, and as I am forbidden to enlarge this ſubject, I can only retain in my heart a grateful ſenſe of thy generoſity, and charitable care for my welfare, even at the time that I moſt hated thee, and ſought thy life. Thy kindneſs to my wife, which I ſo fatally miſtook, with a thouſand other benefits conferred upon me, ſince I was reſcued from my foe by that victorious arm; theſe, thou mayeſt reſt aſſured, will ever live in my memory, as long as I myſelf ſhall be able to ſurvive my misfortunes; and if there be another ſtate after death, wherein we remember things paſt, I ſhall even then be mindful of the friendſhip of Alvarez.

THE letters of Amexis are full of the virtues of thy kinſman. Were I to fill thoſe I write to him with thine, the taſk would be endleſs. But thou ſtriveſt in vain to comfort a wretch like Zamor: my woes bear heavy upon me, and if my beloved Xeris cannot be perſuaded once more to return, I ſhall find no other remedy but in death. Farewel, my lord. Think favourably of the unhappy Zamor.

From Mexico,

LET.

LETTER XL.

XERIS to XICATAQUA, at Yucatan.

THOU wert desirous Xicataqua of hearing thy story from my own mouth, of my husband's cruel usage. I will tell it thee, though my heart is ready to burst with grief and anger every time I do but think on it, and think at the same time that I cannot be revenged.

IT is now many moons since the Spaniard, Alvarez, came to settle in the city of Mexico. Thou knowest, I never hated his countrymen; but this man having saved my husband's life from an ambush laid for him by his rival Guachimala, to whom I had preferred him, Zamor brought home his benefactor to his house; and this was the first time I ever beheld him.—Perceiving, however,

that

that my huſband entertained no other regard for him than merely ſuch as he was obliged to ſhew to the preſerver of his life, I was far from being deſirous of his company, and ſhunned it as much as poſſible. But it was not long after this, that Guachimala, having engaged a negro to adminiſter poiſon to Zamor, in ſome liquor, by chance I drank it, and was near expiring by the miſtake. At this time Alvarez came to viſit my huſband, and having heard in what a ſituation I was, came together with a Spaniſh phyſician to attend me every day. By ſuch means I recovered, and was rendering thanks to the great gods for my deliverance, when this worſt of evils overtook me, which has for ever deſtroyed my peace. The frequent viſits of Alvarez, having made my huſband jealous, he began to be induſtrious in ſeeking for proofs of what exiſted only in his imagination, and I ſoon began to perceive an alteration in his temper and behaviour, which I could by no means

account

account for. Innocent as I was, I thought not of his jealouſy, till its effects too plainly appeared: for having, by ſome chance, picked up a paper, written in Spaniſh characters, containing ſome tender expreſſions, addreſſed to Alvarez, by a favourite miſtreſs, the name being either by accident or deſign, torn off, he fancied that I was the writer of them; and poſſeſſed with this imagination, entered my chamber, and in a fit of jealous rage, ſtabbed me with a poignard. I fell down bleeding at his feet, with a loud ſhreik, which brought ſome in the houſe into the chamber, where, as I ſince learned, they found him ſtanding over me in a melancholy poſture, and diſarmed him of his weapon, without the leaſt reſiſtance. He ordered himſelf into the hands of the king of Spain's officers, and was kept in priſon till my recovery. How much he has ſince deſired to be reconciled to me thou knoweſt, for I have told thee all; but I am reſolved never more to live beneath one roof

roof with the man who could at once ſuſpect my virtue and attempt my life. I know, he ſays, it was an exceſs of love that occaſioned him to behave thus; I deſire to be no more ſubject to the effects of ſuch exceſſes. I am content to be moderately beloved; nor will I ever again give occaſion for ſuch extraordinary proofs of affection. If I find myſelf not ſafe here from his perſecution, I ſhall withdraw to Tlaſcala, whither, I think, he will ſcarcely take the pains to follow me. I muſt live ſeparated from him; and, on the other hand, he has my conſent to live with any woman who can delight in ſuch a loving huſband.

From Panama.

LET-

LETTER XLI.

XERIS to ALVAREZ at Mexico.

MY Lord Alvarez, you endeavour in vain to perſuade my returning to ſuch a man as Zamor. Could I believe that all he has done were the effect of love, it would not in the leaſt alter my reſolutions: ſince I ſhould conſider a perſon whoſe affection had ſuch dreadful effects as dangerous to my repoſe, as one whoſe anger was implacable. What ſignifies it to me, whether it be love or hatred by which I ſuffer, if the danger and inconvenience be the ſame?

You, of all men, my lord, ſhould be the laſt to plead for him; ſince he was ungrateful to you for his life preſerved, and wounded your character with the ſtab he gave to my perſon. As I have been brought up among the chriſtians of your

your nation, I have had an opportunity to obſerve much of their manners and tempers; and I muſt own, I never ſaw any of them purſue that conduct which you at this time adopt. The forgiveneſs of injuries, ſo much talked of, (and which they ſay their religion enjoins) is generally but little practiſed among them; and indeed to me it has ever appeared a moſt ridiculous doctrine, very difficult to be followed, and liable to ſubject thoſe who pretend to obſerve it, to the contempt and inſults of all the world. I know not how well or ill I reaſon upon this matter, but I ſpeak only from what I have ſeen and heard. One of our ancient emperors pretended to this virtue, which was doubtleſs a whim of his own, as he had moſt certainly never heard of the chriſtians, nor of their doctrines. He was eaſily offended at trifles, and made a merit of forgiving them. One of his ſubjects who had a mind to put his maſter's temper to a trial more ſevere, took occa-

ſion

ſion to ſpeak very diſreſpectfully of him, and even to reproach him to his face. The emperor was unaffectedly angry at him; but remembring his character, he ſuffered his reſentment ſoon to cool, and forgave him the injury. The Mexican thinking him a fool, began to deem him quite unworthy to reign, and plotted to dethrone him; but the conſpiracy was diſcovered to the emperor time enough to prevent its being put in execution. He ſent for the criminal, and examined him in preſence of the principal men of his court, who all adjudged him worthy of death. Yet the emperor delayed paſſing ſentence upon him, ordering him, however, to be confined. Some days after, he ſent him word, that he ſincerely forgave him the offence committed againſt his perſon; but ſhould never forgive himſelf if he did not as a friend, adviſe him, that certain nobles of the realm, diſpleaſed at his preſumption, were about to ſend ſome ſoldiers, who would put

him

him to death by the torture, to prevent which, says the emperor, I give you leave to hang yourself.

From Panama.

LET-

LETTER XLII.

ALVAREZ to XERIS at Panama.

YES, Xeris, you have been highly injured, and you have all the reaſon in the world to complain. Zamor, it is allowed, has ſtabbed at once your reputation and your perſon; he has alarmed your fears, and rouſed your reſentment; but muſt thoſe fears and that reſentment never ſubſide. Again I repeat, that this is unreaſonable. Convinced of his error, the repentant criminal will make the beſt of huſbands. Beſides, do you not eaſily perceive how much he loves you, ſince he does not avail himſelf of that right which the laws give him over your perſon, and only intreating where he might command; and what does he intreat of you,

only

only once more to be happy; for that you are not ſo at preſent is moſt certain. Have you never wiſhed for the pleaſure which your former ſtate afforded? Have you never ſighed for the peace you once enjoyed? I dare aſſert you have. Return then to thoſe pleaſures, to that peace, and make at once yourſelf and your huſband happy.

You have ſuch a lively wit as an European might be proud of; but you do wrong to turn it againſt the nobleſt principle that ever graced humanity. The revengeful are a torment to themſelves; thoſe who can ſo far get the better of their paſſions as to forgive injuries, enjoy a tranquillity of mind reſulting from that placable diſpoſition, which it is not in the power of words to expreſs, and thoſe only who feel it can deſcribe. It is the nobleſt way of triumphing over an enemy, becauſe it ſubdues his mind. The body, indeed, may be conquered by arms, and reſtrained by bolts and chains.

But this kind of revenge is alone capable of binding the ſoul. There are few ſpirits ſo ſtubborn as not to feel its force, and ſubmit to its ſuperior power. He who avenges an injury in the moſt rigorous manner, even by death itſelf, does at moſt but remove an enemy; they who practiſe this virtue will ſeldom fail of doing that, and at the ſame time gaining a friend. I allow that this principle is more talked of than practiſed even among Chriſtians; but this ought to be conſidered as an argument of its ſuperior excellence, which few can attain to.—The ſtory of your emperor has in it a ridiculous circumſtance; but you will remember, Xeris, that this only aroſe from the pretenſions of that prince to a virtue which he really did not poſſeſs. I muſt alſo obſerve, that it is not abſolutely in the power of one man, though a king, to pardon an offence which may properly be ſaid to be committed againſt a community, and that a man may be ſaid with juſtice to forgive the perſon, when he, the for

ſake of ſociety, puniſhes the crime. There is no neceſſity for a judge to be angry with a criminal. It often happens, that he pities the man, while he puniſhes the fault to prevent the evil from ſpreading, or to remove the cauſe of it. But this does not in the leaſt affect private virtue, ſince there is no rule in life which muſt not vary with circumſtances. But nothing is more plain than that in your caſe; to forgive, and, if it were poſſible even to forget, what has paſſed, muſt be the moſt eligible conduct, ſince it will conduce to the happineſs of both to do ſo. I have been injured as well as you; yet I conſent to bury my reſentment for your ſake and his: you will not do ſo for your own. See the difference. Once more I conjure you to be reconciled to one, who though he has ſtrong paſſions, poſſeſſes a good heart, and is defective in nothing but that he is not a Chriſtian. He has, indeed, committed a great fault; but it has pro-

ceeded from an excefs of fenfibility. There are many European ladies who would rejoice in fuch a hufband.

From Mexico.

LET-

LETTER XLIII.

MAGATZIN to ZAMOR at Yucutan.

I AM ſorry that a perſon of thy underſtanding ſhould multiply ſorrows to himſelf. A Spaniard, contrary to the manner of his countrymen obliges thee. Thou art weary of the obligation. He does thee another piece of ſervice in ſaving the life of thy beloved Xeris. Thou groweſt jealous of him, playeſt the madman, and ſtabbeſt thy wife without proof ſufficient of her guilt. Thou art impriſoned and lamenteſt there. Being delivered, thou are equally unhappy, and juſt ready to die for want of the preſence of Xeris, and thou wilt not aſſume the authority of a huſband to command her back again. What is all this but madneſs? Yet thou art acknowledged to poſſeſs extraordinary ſenſe and a great

genius, as the Europeans term it. If great *geniuſes* are thus induſtrious to make themſelves unhappy, it is a circumſtance in my favour that I am not one of the number. But if thou wilt take the advice of a plain Mexican heart, (uncorrupted by Spaniſh manners) that means thee well; either command thy wife's return, and keep her under proper reſtrictions for thy ſafety, if thou haſt yet a noble ſpirit, and a manly mind, ceaſe to complain of her cruelty, and abandon all thoughts of that revengeful woman.

From Mexico.

LET-

LETTER XLIV.

ALVAREZ to ALONZO at London.

WHILST thou, a captive in the land of thine enemies, art making thy obſervations on their genius and manners, I am no leſs buſied in examining thoſe of our native Americans, a taſk which once employed thy leiſure time, and I do not find it a diſagreeable one. Amexis, I find, has informed thee of my connexions in the family of his friend, and the almoſt fatal conſequence that attended it. The matter is not yet ſettled, and I am as much intereſted in it as ever.

I CANNOT forbear arraigning the judgment of thoſe who conſider wit, genius, and ſentiment, as confined to the Europeans. Theſe, your half-countrymen,

moſt certainly poſſeſs their ſhare of them, but they want cultivation, and therefore thrive not, as in our old world. I aſſure you, there are others who exhibit a proof of this beſides your Amexis. Zamor has, in his nature, all the qualities of a warm and generous hero; ſuch as Homer aſcribes to his Achilles, or Virgil to the unfortunate Turnus: nor are the women devoid of wit and parts. This very Xeris, whoſe return I am in vain ſolliciting, what is ſhe but the model of a high-ſpirited offended heroine. Situations alter facts; and faculties muſt neceſſarily lie hidden, if opportunities do not offer for their poſſeſſors to exert them. I know that chriſtians are but too apt to deſpiſe theſe people; I know too how little reaſon they have to do ſo; but our prejudices often hinder us from conſidering human nature as it is. We firſt form to ourſelves the images of things as our own wild fancy preſents them to us, and then decide of the reality, by thoſe falſe portraits. And it is

to

to this we owe the ſtrange opinions, which at this day prevail in the world.

I HAVE taken care to ſettle all thoſe affairs of yours, which you wrote to me about, and am happy in having it in my power to ſerve you. As the war is drawing to a concluſion, I hope ſoon to have the pleaſure of ſeeing you in Old Spain, whither I ſhall within a ſhort time return. In the mean while write to me with every opportunity, as you know how dear your health and welfare muſt ever be to your Alvarez.

From Mexico.

LETTER XLV.

XICATAQUA to MAGATZIN at Mexico.

I CANNOT recollect the moment in which I loved thee ſo well as not to love my freedom better; if I did, I ſhould be angry with myſelf. Why wilt thou torment me; and how often have I told thee this! And if I never loved the married ſtate, doſt thou think I ſhall not think it ſtill leſs deſireable, when I conſider the unfortunate lot of Xeris, with whoſe perſon and ſtory I am acquainted. In ſhort, I conſider marriage as a bondage, to which I am not diſpoſed at preſent to ſubject myſelf. Thou art even jealous beforehand, what wilt thou be after I am become thine? Thou ſayeſt, thou haſt a rival; and feareſt I treat him more favourably than I do thee. Behold

hold what encouragement I have given him, and if thou canſt envy him any longer, thy madneſs will not admit of a cure.

From * * * *.

LET-

LETTER XLVI.

XICATAQUA to GUOYOMAN at Tlaſcala.

GUOYOMAN, rich in poſſeſſions, deſcended from the line of the ancient Caziques, and abounding in knowledge and honour; what wouldſt thou with Xicataqua? She ſeeks not to become a wife to any man; and if ſhe did, thou ſhouldſt not be the perſon of her choice.

THOU haſt much to ſay for thyſelf. Thou glorieſt in being a Tlaſcalan; thou art proud of the privileges of thy nation. Art thou not aſhamed to boaſt of privileges which thy anceſtors gained by treaſon; and treaſures ill-kept, at the expence of thy country's freedom? Knoweſt thou not, that all theſe laſt no longer than thy maſters and ours are pleaſed to allow them, and that even while

while they do laſt, they are diſhonourable?

But go! enjoy theſe mighty bleſſings and live with them, as thou mayeſt chuſe thyſelf a wife among the honourable and renowned Tlaſcalans: thy countrywomen, may rejoice in a lord like thee; but thou canſt never recommend thyſelf to Xicatiqua.

From Tunis.

LET-

LETTER XLVII.

XERIS to XICATAQUA at Yucatan.

PERSECUTED and purſued from place to place, I am about to embark for Europe: ſteady to my purpoſe, I reſolve never more to return to my huſband; and weary of the misfortunes I have met with in my own country, I am determined to travel and obſerve the manners of other nations. To this end I have habited myſelf like a boy, and am already engaged as a page to one Antonio de Sanchez, a Spaniſh gentleman, who is going home to his own country, which now begins to taſte the bleſſings of peace. Thou wilt be aſtoniſhed, doubtleſs, at this ſtrange reſolution; but I find it at preſent to be ſo ſuitable to my diſpoſition, that I cannot reſtrain it. And as I am not of the number of thoſe who aſk counſel of their friends,

friends, when they have already ſettled in their own hearts, what method they ſhall follow, I ſhall not trouble thee for advice, but only acquaint thee as a friend, with my deſign, in regard of which, I know I need only to enjoin thee to ſecrecy, and thou wilt be as ſilent as the tomb. Farewel: I ſhall always regard and love thee; and thou mayeſt depend on my writing to thee from every place, where there is an opportunity of conveyance.

From Panama.

LET-

LETTER XLVIII.

ZAMOR to MAGATZIN.

I AM not at a loſs to comprehend thy reproofs, Magatzin; but who can conquer nature. Such as I am, ſuch I was formed by the great gods, and ſuch I am likely to remain. If there are flaws in the mould, they are eaſier to be found out than amended: though I am willing to do whatever is within my power in that regard. But I cannot blot Xeris from my remembrance, nor can I be ſuppoſed to enjoy any ſatisfaction in her ſociety, if I ſhould force her to return. Nor can I blame her for her reſentment, ſince unhappily I gave her ſo much occaſion for it. It is true, I injured Alvarez too, he generouſly forgave me; but ſomething muſt be allowed to woman's weakneſs; and thou knoweſt,

Magatzin,

Magatzin, that the ſex are generally violent in their reſentments.

I LOVE thy plainneſs, I admire thy ſincerity. Always ſpeak and write to me freely. Thy words and letters ſhall be ever welcome: If I cannot always ſtrictly follow thy advice, I yet, may in ſome degree, profit by it. For my own part, I hate the man who ſpeaks one thing and means another. I know thou never doſt, and ſhall always reckon thee my friend.

From Mexico.

LET-

LETTER XLIX.

ZAMOR to ALVAREZ.

SHE is now irrecoverably loſt. This is too much to bear. Oh! my lord Alvarez, in the midſt of all my happineſs, I never knew how much I loved her. I was like one who has a mine in his grounds, the richneſs of which he knows not till an enemy takes it from him by force. I ſhall never know peace again. Joy will be a ſtranger to my breaſt, and the remembrance of paſt pleaſures will haunt me wherever I go. Too late I feel the ill effects of ſudden and unreſtrained paſſions; but I lament in vain. — For you, my lord, I am ſenſible nothing has been wanting on your part to reconcile me with my injured wife; but I am informed by Xicataqua, that ſhe is departed for Europe, though ſhe will not let me know how or

with

with whom ſhe is gone.—If I ſhould get that intelligence, it would be all I could expect, for I would follow her all over the world. But even this would be too great a happineſs for Zamor.

LET-

LETTER L.

MAGATZIN to XICATAQUA, at Yucatan.

IN the midſt of all thy ſlights, my Xicataqua, I am under an obligation to thee for what thou haſt written to Guoyoman. In particular, thou haſt done well to reproach him with his boaſts which he is ſo apt to make, of his deſcent from the antient Caziques of Tlaſcala. It was little to their honour, who betrayed their country and ours to the Spaniards. But what has all this to do with love? Or is it ſufficient to comfort me, that you hate my rival, if you regard not me. I know not how to dreſs up my paſſion in ſoothing words; but thou knoweſt that I love thee with a ſincere affection; and, I tell thee, that I cannot live without thee. — Conſider, therefore, whether thou wilt be the deſtruction

ſtruction of one, whoſe happineſs is placed in thee, or whether thou wilt rather accept his hand, whoſe heart is already thine.

From Mexico,

LET-

LETTER LI.

ZULIMA to ZAYDE at * * * *.

IT was impoſſible, Zayde, to get a paſſage from Tunis to my own country. After I made my eſcape from the baſhaw's, which I happily effected, the night that I laſt wrote to you. I retired with my Engliſhman, whoſe name is Sydenham, up the country, not daring, at that time, though in diſguiſe, to make my appearance at the port. My deliverer then placed me in a little houſe in the woods, which was formerly inhabited by a ſort of hermit or farquir, who died on ſome of his pilgrimages; but that circumſtance being known to few, I remained there unmoleſted, while Sydenham having provided a dreſs like the farquir's, ventured out from time to time in that attire, to get proviſions, and to procure intelligence, and left me ſafe in the hermitage,

hermitage, which conſiſted only of two rooms, which were furniſhed very ill, and had ſcarcely any of the utenſils neceſſary for life. Four days had paſſed before he found any likelihood of our procuring a veſſel to embark in. At length he found means to become acquainted with ſome chriſtians, who had ſeized a boat, with which they were preparing to put to ſea; and, by his addreſs, prevailed on them to admit me as a companion of their voyage, which was intended only for the firſt port they could meet with, belonging to any chriſtian power. — Though my firm intent was to return to Mexico; yet ſince I could not be ſuppoſed to do this immediately from Tunis, I conſented to this expedient, and ſet out with him for the creek, from whence they launched their veſſel, and quickly put off to ſea, under cover of the night. There were on board beſides ourſelves, two Engliſhmen, two Spaniards and a Frenchman, beſides a lady, who was veiled, and ſeemed to belong

long to the latter. We hoiſted our ſails to a favouring breeze, which ſoon waſted us out of the ſight of land, and after ſome days ſailing, it was reſolved, the the ſea being full of Barbary corſairs, that we ſhould put into Minorca, which had been taken by the French, and was newly delivered up into the hands of the Engliſh, according to the late treaty. Here we landed accordingly, and being preſented to the governor, were courteouſly received by him. There were at that time, ſeveral veſſels in the harbour, ready to ſail for France and for England, but not one for the weſtern world My conductor would fain have perſuaded me to have embarked on board one of his own country ſhips; but I rather choſe to go with a French captain, and ſo did all the reſt of my companions. Accordingly we agreed with one M. de la Rivette, for a paſſage to Marſeilles, whither he was bound.

By this time I began to be better acquainted with my fellow paſſengers, all of whom ſeemed to be ſocial and agreeable perſons; and the lady having laid aſide her veil, was diſcovered to be a very beautiful young perſon, juſt in the bloom of life. She ſung melodiouſly, and played ſeveral moſt charming tunes upon a lute which ſhe had brought with her. Being the only woman paſſenger on board, I naturally connected myſelf with her, and curioſity prompting me to make ſome inquiries concerning her affairs, ſhe gave me the following account of them, which I here ſend you for your entertainment.

The HISTORY of ELVIRA.

"My father's name was Colville; he "was an Engliſh merchant, my mother "a Portugueſe lady, the daughter of

" don Lopez de Pablos, whom he mar-
" ried in a voyage he made to that
" kingdom. — She died whilſt I was an
" infant, but my father ſo well ſupplied
" the loſs of her, that I ſcarcely felt
" it; and by the time I had attained
" my twelfth year, I received many ac-
" compliſhments of education, and was
" likely to have received many more,
" when ſome ſiniſter accidents prevented
" my progreſs, and were the occaſion of
" all the future ills which I ſo early ſuf-
" fered in my journey through life.

" Mr. COLVILLE, whoſe trade was very
" extenſive, loſt one of his richeſt ſhips;
" which, unhappily for him, being not
" furniſhed with the proper paſſes, were
" taken by ſome corſairs of Barbary.
" At the ſame time, another ſhip, of
" which he was alſo the ſole owner, was
" loſt at ſea. And he had ſcarcely time
" to recover himſelf from the confuſion
" theſe accidents had occaſioned, when
" a fire conſumed his warehouſes, and

" reduced

" reduced him from a ſtate of opulence " to that of a bankrupt. Having ſet- " tled his affairs, he had ſome offers of " friendſhip made him, and overtures " propoſed towards eſtabliſhing him " again in buſineſs; but his chief care " being for me, he would accept of none " of theſe, till he had delivered me " into the charge of my grandfather, " who was, by this time, retired to Ve- " nice. To this purpoſe, Mr. Colville " procured a paſſage in a ſhip, that " was going a voyage up the Straits, " for him and myſelf; but, after hav- " ing been toſſed to and fro by various " ſtorms, we were at laſt wrecked upon " the Grecian coaſt.

" My father was ſaved with ſome dif- " ficulty, and I was preſerved by one of " the ſailors, who, in that dreadful mo- " ment, ſaved my life at the hazard " of his own; but all our effects, toge- " ther with thoſe belonging to every one " on board, were loſt; the captain, chief

" mate, and many of the ſailors alſo
" were drowned. We found the Greeks,
" however, to be a very hoſpitable peo-
" ple, who, inſtead of deſtroying us,
" for the ſake of pillaging us of what
" trifles we had ſaved, ſupplied us,
" as far as was in their power, with the
" neceſſaries of life, adviſing us to go
" to the baſhaw of the next town, make
" our caſe known to him, and implore
" his aſſiſtance.

" ACCORDINGLY, my father waited on
" him, from whom he received a ſmall
" preſent, and the promiſe of doing all
" in his power towards getting him con-
" veyed to Venice. In the mean time,
" however, he fell ſick of a fever, oc-
" caſioned chiefly by the fatigues he
" had undergone; and finding him-
" ſelf draw near his end, his thoughts
" ſtill turning upon me, he reſolved
" to commit me to the care of one of
" his own countrymen, whom he had,
" by chance, ſeen in the baſhaw's court,

" and

" and who uſed frequently to come and
" viſit him during his illneſs. — To this
" man he had done many favours, whilſt
" in England, and he promiſed, in re-
" turn, to take care of me, till an
" opportunity ſhould offer of ſending
" me to Venice. There was alſo a
" Turk, whom my father had once been
" inſtrumental in releaſing from priſon,
" and ſending him home to his native
" country, who made the ſame offer;
" but Mr. Colville, naturally preferred
" that of the chriſtian, his countryman,
" to whoſe charge I was accordingly
" committed, when my dear father ex-
" pired.

" I WAS old enough to be ſenſible of
" my loſs, and I bitterly bewailed my
" deſtitute condition. The Engliſhman,
" who had by this time, taken upon him
" the name of Achmet, made uſe of all
" his art to comfort me, and told me,
" I was as welcome to ſhare every thing
" he had, as if I were his child; and at

" his death, promiſed to bequeath me
" his fortune, which was conſiderable.
" Thus he ſoothed, and deluded me with
" falſe promiſes, loading me at the ſame
" time with ornaments, and purchaſing
" for me ſuch trinkets, as are generally
" moſt agreeable to young perſons. — In
" the mean time, he aſſured me, that he
" had employed proper perſons to in-
" quire, whether my grandfather was yet
" living, a circumſtance very grateful to
" me, who doubted not but that he had
" purpoſed to convey me to Venice with
" the firſt opportunity. Too ſoon I
" found he had far other intentions.

" He removed me, as for my health
" and pleaſure, to a little houſe of his,
" and there he began his addreſs to me,
" in warm terms as a lover, and made
" me ſome propoſals of becoming his
" miſtreſs, which I had reſolution enough
" to diſdain. Having often repeated
" theſe to no purpoſe, he one day at-
" tempted to force me. Young as I
" was,

" was, I made ſo ſtout a reſiſtance,
" that he thought fit to deſiſt from
" his purpoſe, ſwearing, however, that
" he would be fully revenged. ——
" Some time afterwards, he came to me,
" and very ſubmiſſively entreated my
" pardon for his offence; which he aſ-
" cribed to an exceſs of paſſion, and
" promiſed, that very day, to remove
" me to the town. I was obliged
" to be ſatisfied, and accordingly ſet
" out with him, but too late perceived
" he took a different road from that
" which he had at firſt propoſed to me,
" and brought me to a houſe; where,
" pretending to ſtop for refreſhment, he
" committed me to the care of a man
" in a Turkiſh habit, with whom he had
" a converſation, in a language I did not
" underſtand.

" I now began to ſuſpect ſome treach-
" ery. I at firſt flew into a violent paſ-
" ſion; but afterwards conſidering how
" much I was in his power, I had re-

" courſe to intreaties; I threw myſelf at " the feet of this falſe guardian, and ad- " jured him by all that was ſacred, to " be mindful of the truſt repoſed in " him, and of his obligations to my fa- " ther. I begged with tears, that how- " ever cruel he himſelf had been, he " would not aggravate that cruelty, by " conſigning me over to a ſtranger. " He only replied: You thought it hard, " Elvira, to ſubmit to my embraces, " perhaps the perſon with whom I leave " you, may recommend you to the arms " of one you may like better. In the " mean time I ſhall give him ſomething " to bear your expences. And ſaying " this, he produced a great bag, from " which he told out a conſiderable quan- " tity of gold, and gave to this man, " after which, he broke from me, and " diſappeared."

HERE I muſt break off for the preſent, the ſtory of Elvira, which I ſhall continue with the next opportunity; but

a gathering

a gathering tempeſt, which is juſt breaking upon us, hinders me at preſent from proceeding. — To what troubles and terrors do ſuch expoſe themſelves, as live upon the waters, and ſeek their fortunes through the boundleſs deep!

LETTER LI.

From the Same to the Same.

AGAIN all is ſerene; we have had a dreadful tempeſt, but it has not done any injury to the ſtout veſſel in which we were embarked, though my Zayde will eaſily believe me when I inform her, that I would have given all I was poſſeſſed of, to be ſafe landed on ſome peaceful ſhore.—But I promiſed to proceed with the ſtory of the Engliſh lady.—Take it in her own words.

The HISTORY of ELVIRA continued.

"THE man, to whoſe cuſtody I was "placed, began by this time to be affected "as I thought, by my grief, and ſpoke "to me by a ſervant, his interpreter, to

"lay

" lay aſide my ſorrows, promiſing to do
" every thing in his power to make my ſi-
" tuation agreeable. I thought at firſt, he
" intended me for his miſtreſs, and ſhriek-
" ed violently whenever he approached
" me. For the preſent, he permitted me
" to retire to my chamber, from whence
" when I was ſent for the next day, I was
" convinced of my miſtake; for one of his
" ſervants bringing me to him, I perceiv-
" ed he ſurveyed and touched me without
" the leaſt emotion; yet, obſerved me with
" an attention ſimilar to that with which
" European tradeſmen are uſed to examine
" their bales of goods. But my ſatisfac-
" tion, in regard to this matter, was much
" abated; when, on a more cloſe examin-
" ation, I found I had been purchaſed by
" my preſent maſter, who was a Georgian
" merchant, for a conſiderable ſum of
" money, in order to be ſold again to ſome
" of the Turkiſh baſhaws; and I now un-
" derſtood the reaſon why he ſeemed ſo
" much concerned at my grief was, leſt
" it ſhould injure my health, and, con-

" ſequently,

" ſequently, by decreaſing what beauty I
" was miſtreſs of, leſſen my value in the
" eyes of any purchaſer. Theſe conſide-
" rations ſtruck me with unſpeakable hor-
" ror, and I fainted away, while the inter-
" preter, who ſpoke in French, was re-
" peating the ſeveral circumſtances I have
" ſpecified. The women attendants, as I
" was afterwards informed, were called on
" the inſtant to my aſſiſtance. Theſe
" chafed my temples, ſprinkled water in
" my face, and with ſome difficulty
" brought me to myſelf.—I was after-
" wards conducted, by them, to a very
" handſome bath, and from thence, in the
" evening, to a more elegant chamber than
" that which I had ſlept in before; though
" this was a circumſtance which I could
" well have diſpenſed with; for no pomp
" nor empty ſhew of grandeur could be
" ſufficient to appeaſe the tortures of my
" troubled breaſt. To be thus betrayed
" to a falſe friend, and for the ſake of vile
" gain put into the hands of this wretch,
" at whoſe diſpoſal my farther fortune
" muſt

" muſt abſolutely be; to be liable again
" to be bartered for gold, and (my free
" choice, bound in the chains of ſervility)
" to be forced to the deteſted bed of one
" who would eſteem me at beſt, as a com-
" modity which his treaſure had pur-
" chaſed :—all this diſtracted me, and I
" fell ſuddenly ſo ſick, that it was not
" without the utmoſt difficulty that I was
" recovered. After which they removed
" me, and forced me to accompany them
" to Georgia, where I beheld a pleaſant
" country, which is unhappily ſubject to
" tyranny and oppreſſion. Here I had
" not remained long, before a perſon, who
" was employed in buying up females for
" the Seraglio of the grand viſir, came to
" my merchant's houſe, who preſented me
" to him. They agreed upon a price, and
" I was delivered to the ſtranger, who
" conducted me to Conſtantinople, ſhut
" up in a cloſe litter. There the chief eu-
" nuch received me, and it was then I un-
" derwent a trial the moſt ſhocking to
" modeſty, being ſhut up with this half-

" man

" man for a full hour, who made me paſs
" a very indecent examination; after
" which, he declared me a proper object
" to be admitted into his lord's Seraglio,
" where accordingly I was ſhut up, and
" the money was ordered to be paid
" down for my purchaſe. ——

" HERE I had the free enjoyment of
" every pleaſure, except my liberty and
" the ſociety of men, and here I remain-
" ed for a month, before the viſir beſtow-
" ed his regards upon me. At the ex-
" piration of that time I received notice
" to prepare myſelf for his bed; and this
" circumſtance, which occaſioned al-
" ways ſo much joy amongſt the reſt of
" the ladies was an honour for which
" they contended, to me was an occaſion
" of grief, and plunged me in the depth
" ſorrow: but it was unavailing, I was
" conveyed by the women and eunuchs
" to the bath, where I went through
" the oblation and other ceremonies;
" after which, being perfumed and
" dreſſed up like a victim, I was carried

" to

" to the viſir's bed, my boſom heaving
" with ſighs, and my eyes ſuffuſed in
" tears; nor could all his endearments
" ſoothe me. I ſurrendered to him in-
" deed, the poſſeſſion of my body, be-
" cauſe that was unavoidable; but the
" tranſports of tenderneſs, and the ge-
" nuine pleaſures of a ſincere and mutual
" poſſeſſion were wanting, and the affec-
" tation of it was ſtill farther from my
" heart; yet, indifferently as I received
" the careſſes of my lord, he preferred
" me before all the other women of his
" Seraglio, was perpetually calling me
" to his bed, and offered, if I would
" embrace the Mahometan religion, ſo-
" lemnly to eſpouſe me; but this I ab-
" ſolutely denied, as I neither approved
" the religion nor the huſband: yet it is
" certain he was not a bad man, uſed me
" with more tenderneſs than I could have
" expected from one who bought me for
" gold; but love is not to be purchaſed,
" and he never had any ſhare in the af-
" fections of my heart. Whenever he

" diſcourſed

" diſcourſed to me of his paſſion, I ſpoke
" to him of my liberty, and at length,
" won ſo far upon his temper, that he
" commanded me to be taken from the
" midſt of the Seraglio, and placed me
" in one of his own ſtate rooms, where,
" though I was watched too ſtrictly to
" be ſaid to enjoy an abſolute freedom,
" yet, my ſituation was much more eli-
" gible than before. I alſo obtained
" leave to obſerve through the window
" the audience room for foreign ambaſ-
" ſadors. There firſt I ſaw amongſt
" a mingled train of people, the French
" gentleman who now accompanies me,
" and having made known to him my
" inclinations, to eſcape by a paper which
" I dropped to him, he diſguiſed him-
" ſelf in a Turkiſh habit, and found
" means to attend a garden, which a
" cloſet-window, belonging to my apart-
" ments, overlooked. From thence I
" deſcended by means of a rope-ladder,
" and he having procured horſes, eſcap-
" ed with him for that night uninter-
" rupted;

" rupted; but notwithſtanding we diſ-
" guiſed ourſelves, and often ſhifted our
" dreſs, yet we were purſued, and ſeve-
" ral times narrowly eſcaped being taken,
" a diſaſter which at laſt happened to
" us, but it was by robbers who ſtrip-
" ped us of every thing valuable, and
" flying before them, we came to a ſmall
" village from whence we were taken by
" a roving party, and ſet out for Tunis,
" where we met with theſe four com-
" panions, whom you ſaw with us, when
" you joined us, and with whom we
" agreed to proſecute our voyage, as they
" had all made their eſcapes at a differ-
" ent time from chains and ſlavery."

THUS ends the hiſtory of Elvira, who, indeed, has gone through many misfortunes, and may now reaſonably hope for ſome repoſe from her toils. Yet, it may not be ſo; for however amazing it may appear to us, that ſome ſhould ſcarcely ever taſte the bitter cup of af-

fliction,

fliction, while others are ſentenced to ſuck the very dregs of it; yet it is moſt certain that the great gods have ordained it ſo, and it is therefore as certain that it muſt be right.

LET-

LETTER LIII.

From the Same to the Same.

WE are ſtill upon the wide waſte of waters, but we hope ſoon to reach Marſeilles; ſo that I ſhall be tempted to take a view of France (as I have already done of Spain) before I return to my own country. My eagerneſs in that particular is, indeed, greatly abated, ſince my delivery from the hands of my lord the baſhaw; though I have one with me who endeavours to lay me under a greater reſtraint, by attempting to bind my affections to him. It is my care that he ſhould not ſucceed; yet, had I never ſeen Amexis, moſt certainly I ſhould have fixed them on this man. His noble demeanour, his tender aſſiduity, his reſpectful love ſpeak perſuaſively in his favour; but I am reſolved to conquer my inclinations, for I am determined

termined never to wed a ſtranger, nor to ſettle in any other country but that of my fathers.

LET-

LETTER LIV.

From the Same to the Same.

I HAVE but juſt time to acquaint you that we are arrived ſafe at Marſeilles, in the ſouth of France. This very hour my Engliſhman conducted me on ſhore. I have been ſufficiently ſtared at, and theſe impertinent people are even now ſurrounding the houſe and looking in at the windows. All this is occaſioned, I ſuppoſe, by my Turkiſh habit, which I did not chuſe to change at preſent, as I admire it for its convenience. —Theſe people ſurely are all eyes. There is a perpetual hum, like that which ariſes from a ſwarm of bees. Yet I am talking and writing in the midſt of all this. And they are telling each other in a loud whiſper, "*Voila! La Barbare "parle!*" —Very ſurpriſing indeed, that a Turk ſhould ſpeak!

From Marſeilles.

LET-

LETTER LV.

ZAYDE to ZULIMA at Marſeilles.

IT was well done my beloved Mexican to follow my counſel, which, I hope, you will have no reaſon to repent. Some difficulties muſt be expected in caſes of this nature, and we are generally ſo much the happier for having ſurmounted them. The ſtory of Elvira has entertained me in my melancholy hours. Poor lady, yet ſhe enjoyed, as you find, a ſtate which many envied. I have been told it was a ſaying of Abubeker, that if we were permitted by the angel of judgement to look into the great book of fate, and to ſee the particular leaf allotted for each of us, not one of us would change fortune in every reſpect with our neighbour. Such are the reflexions with which I comfort myſelf. Indeed I am now allowed more liberty than I ever

had

had before. What if I ſhould uſe it in the manner of the Engliſh lady. Could it be called betraying a truſt, when I have been already ſo long detained here, as much contrary to my inclinations, as if I had been chained to the ſpot. It is true, I am married to my tyrant; but what is our union. It is ſo far from being that of the mind, that it is ſcarcely ſo of the body. Coldneſs and averſion on my ſide; enfeebled powers provoked by the arts of luxury on his, can produce nothing but diſguſt on the one ſide, and fatiety on the other: yet this diſguſt and fatiety are perpetually repeated; the wheel turns round, and having made its circle, it begins afreſh. Such were not the joys I promiſed myſelf in early youth with him I loved. Oh! Elvira! after all thy misfortunes paſt, how happy mayeſt thou ſtill be, if thou knoweſt how to eſteem thy felicity. By the ſacred Koran we are taught to believe that women have nothing to hope for in a future ſtate; is it not then doubly cruel

to

to deprive them of any pleaſure in this? —I would fly, I would eſcape; but all my relations are dead. I have no fortune, no patrimony, and I know not if I ſhould reſolve upon a retreat, whither to betake myſelf. It is therefore, that I ſtay; and it is for a ſimilar reaſon that I would adviſe thee, Zulima, to remain with thy Engliſhman, and if he loves thee, to reward his paſſion. Why canſt thou not live happy with him in his own country. England, if we may believe thoſe who have travelled thither, is a place, where people of any nation or religion may enjoy themſelves, and taſte the bleſſings of plenty in a land ſacred to freedom. Why then would you return to thy native country, to weep over its ruins, and to behold every day, the conquerors exulting in the monuments of their crimes. But you own that your propenſity to do ſo decreaſes; —I add, that you muſt encourage it to decreaſe, or it will be but by ſlow degrees. Every croſs accident, every little

tle circumſtance of diſguſt; nay, many ſituations in themſelves delightful and deſireable, will be apt to preſent to our mind, the beloved idea which you ſo long have foſtered there. It muſt be your endeavour to combat theſe difficulties, till, at laſt, they fly before you. Nor can you obtain a more glorious, or a more advantageous victory, than that which you will, by ſuch a method, gain over your own prejudices, thoſe eternal foes to your peace. As for me, I have been long learning this leſſon; and yet, it is true, that ſome thoughts of this kind will ſometimes intrude and diſturb my peace: but I check them by the force of reaſon, and have ſo far got the maſtery of them, that would any foreigner whatſoever, deliver me from this bondage, and give me to live independant, his country ſhould be mine, and I could rejoice in the land which aſſured to me my freedom.

But you ſpeak of Amexis your former lover.—Where is this Amexis?—It is doubtful whether he ſtill lives. If he does, it is in a ſtate of ſlavery, where he muſt have far other thoughts than thoſe of love to entertain him. But here lies your error: you figure to yourſelf this man as once you knew him; young, no doubt, and lively, well ſhaped, well featured, florid and healthy, and burning with an ardent affection for you. Alas! how you deceive yourſelf! Come now, and let me preſent you a more likely portrait of this idol of your heart. Think you behold him wan and meagre, with hollow cheeks and languid eyes, feeling in youth all the decays of age, and wearing in his face, the miſerable marks of a cruel ſervitude. Loſt and inſenſible to every warmer paſſion; ſickening at light, and at the ſight of man, hiding himſelf in the depth of caverns from the inhabitants of theſe upper regions. One teils him of Zulima; he ſhakes his head, and,

with

with a faultering voice, cries, "Call not "to my mind, the remembrance of for- "mer ills. Perhaps, but for her, I had "not been in this doleful den of mif- "ery."—"What," ſays another, "have "you forgot your love," "Can love "dwell here?" replies the unhappy ſuf- ferer. "Caſt but your eyes around, and "view theſe diſmal dwellings?—No! "my heart has long been loſt to that "deceitful paſſion. It is no virtue here, "where the cold blood forgets to warm "the heart, to quit thoſe paſſions, and "turn our cares upon ourſelves. See "my limbs tremble and my eyeballs "ſink! Whenever you talk of love, I "think on nothing but death."

What ſay you, Zulima? Does not your heart recoil at the picture, or could you take the poor, cold, ſhrievelled wretch, and warm him in your boſom? Have I offended?—I have not exaggerated. Such would be the appearance, and, moſt likely, ſuch the diſcourſe of your

once admired lover. When you have read this, turn your eyes upon your Engliſhman, and if he appears not a more lovely image in your eyes, then leave him and return to Mexico; but if he does, take my advice, haſten with him to England, there remain, thank the goodneſs of Heaven, and be happy.

LET-

LETTER LVI.

From the Same to the Same.

OH! Zulima, what an adventure! If fortune proſpers me, what an happy creature am I!—I had long obſerved a young ſlave, called Selim, who was ſold to my lord for an eunuch. I had looked with compaſſion on the youth, and thought him deſerving a better fate. The more I ſaw, the more I admired him. He is ſcarcely yet ſeventeen years of age, a Georgian and a Chriſtian. It was but the other day as he was attending me, that I could not help communicating my ſentiments to him. He told me how a cruel uncle had ſold him, he related to me his treatment and ſpoke with ſuch a graceful eloquence that I could have liſtened all the day to hear him. In the mean time, whenever he fixed his eyes on me, he bluſhed and

ſeemed confuſed; and at parting, heaved a deep ſigh which pierced me to the very ſoul. I know not how it was, but all the ſucceeding night my fancy was roving on him, and whilſt I ſlept in the arms of my tyrant, I was dreaming of the lovely eunuch. A thouſand times I checked my extravagant imaginations, a thouſand times I recalled my wandering fancy. "What doſt thou torment "thyſelf with," ſaid I, "unhappy "Zayde? Thou ſeekeſt a mere phantom, "an inſubſtantial ſhadow. Doſt thou "doat on him, a boy, and even an "eunuch; and is it on ſuch that women "generally fix their affections? For "ſhame deluded wretch, forego thy pre-"poſterous love, and be thyſelf again!" In vain I reaſoned; ſtill the dear youth was preſent to my eyes, and ſtill my fond heart beat with a deſire of it knew not what. The day appeared. I formed a thouſand excuſes for having Selim about my perſon. When Selim came: he was more confuſed than ever, and

ſome

ſome other eunuchs ſoon after entering the apartment, he begged leave to retire. I permitted it with reluctance. But when I went to the bath, I choſe him to conduct me thither. He was in ſuch a tremor, that he could ſcarcely perform his office. In the mean while, I encouraged him, toying and playing with his fine locks, and uſing to him, the moſt endearing expreſſions. — Having undreſſed me, he gazed for a while on me like one thunderſtruck. At laſt, he fainted at my feet. I ſprinkled water in his face, and uſed every method to revive him, not daring however, to call any one to my aſſiſtance. Being come to himſelf: "Forgive," ſaid he, "the deceit I have put upon "my lord and upon you. Beautiful "Zayde I am not what I ſeem. I am "no eunuch. By gifts and artifices, I "have hitherto deceived every one, nor "have any of the beauties this palace "contains, been ſufficient to put me off "my guard; becauſe none of them have

" ever been able to raiſe in my breaſt,
" ſuch ſtrong emotions as this day have
" been ſo apparent in my countenance.
" All this, divine creature, your match-
" leſs charms and your kindneſs have
" effected. Oh! illuſtrious Zayde, par-
" don me, that I depart from the reſpect
" I owe you, when I tell you I die for
" love!"

It is impoſſible to deſcribe to you my emotions. While he pronounced this ſpeech, I had folded my robe over me in haſte, and fixed my eyes, by turns, on him, and on the marble pavement; I bluſhed, I ſighed, nay, I even wept for joy. The youth approached and claſped me to his boſom. I could not reſiſt the dear embrace. He prevailed, and, for a moment, abandoning every other thought. I gave myſelf up to pleaſure. When I was about to retire to my chamber. " Beautiful Zayde," ſaid he, " I have yet ſomething to diſ-
" courſe to you. Do you know this
" ring?"

"ring."—"Oh! Heavens," cried I, looking on it, "this was a pledge given "in my early youth: do you ſhew it "to reproach my breach of faith to my "firſt love."—"No!" ſaid Selim, "he "is dead;—I am no Georgian, but a "Frank, and his brother. My name "is not Selim but Dumaine. Dying, he "gave me this, and bade me, if ever I "ſaw its owner, to reſtore it to her, if "not, to keep it for his ſake, I have "preſerved it from the wreck of my for- "tunes; I am happy that I have found "ſuch an opportunity of reſtoring it."— "Preſerve it ſtill, for my ſake," replied I; "but is it poſſible that you are Du- "maine the younger, whom I have ſo "often taken in my arms and kiſſed, "when an infant? But it is, it muſt be "ſo, the time and circumſtances prove "it.—If you will be faithful and con- "trive the means of my eſcaping from "this tyrant, to whom I am bound by "no ties but thoſe of compulſion, I will "accompany you and ſhare your fortune

"wherever

" wherever you ſeek it, through the ha-
" bitable world."

SOME eunuchs demanding admiſſion, prevented even his reply; but his eyes ſpoke the language of his heart: he retired, and I withdrew to my chamber.

LET-

LETTER LVII.

From the Same to the Same.

FROM the time I mentioned, I have never been happy but in the company of Selim; and even that happineſs is alledged by the fears of his being diſcovered. One of the women, who was privy to the matter, has aſſured him of his ſafety. I grew jealous of her; and ſcarcely could ſpeak to her with temper. We have had frequent interviews ſince. At one of theſe he communicated a ſcheme for my eſcape, which, indeed, ſeems eaſy in the contemplation, though it may prove difficult in the execution. Be that as it may, I have reſolved to hazard it. If I fear, it is for him and not for myſelf; for I am weary of this life, and can no longer bear to be thus joined to a carcaſe. I will riſque every thing,

thing; and even if I ſhould be ſlain, it will only be removing me from pain and trouble. If, on the one hand, I have no happineſs to expect after death; on the other, I have no puniſhment to fear; and if I had, it would be merely for attempting my deliverance from one who holds me in bondage. Our prophet is my witneſs that, both, when he purchaſed me as a ſlave, and alſo, when, overcome by dotage, he married me, I proteſted I could not love him. He anſwered, "If I have the poſſeſſion of "your perſon, that will be ſufficient." He obtained that without my conſent:— See now how long he will keep it.

LET-

LETTER LVIII.

From the Same to the Same.

EVERY thing is prepared for my flight.—My heart beats with unutterable emotions.—Love, hope, and joy.—Doubt, fear, and pain, prevail by turns, and divide the empire in my breaſt. This night, this very night ſhall I be free, and bleſſed in the poſſeſſion of my love, or plunged in a deep dungeon, loaded with chains, and condemned to tortures and to death.—Reſolved, I ſtand the trial. Ye lofty heavens, apace roll down the night! And thou oh! holy prophet be propitious to my wiſhes! Grant me but life and love: I leave the reſt to Fate.

LET-

LETTER LIX.

The Slave ZOA to her Miſtreſs ABRA.

MOST illuſtrious of the princeſſes in the palace of Heli, I, thy ſlave aproach thee with reverence. When this paper kiſſeth thy fingers, let it be known to thee, that Zayde, who is honoured with our ſublime maſter's love, and who ſhares his bed, is falſe, Selim is not an eunuch. He is her lover. If it pleaſe thee to make this known to the baſhaw, thy vaſſal Zoa attends thy will, who kiſſeth the duſt of thy feet in the princely courts of Hali.

LET-

LETTER LX.

ZAYDE to ZULIMA at Marſeilles.

OH! Zulima, all is ruined. Selim is taken or ſlain, and I wait with terror and anxiety for my ſentence. The ſlave Abra, wearied with my jealouſy, or tortured with her own, has betrayed the youth. — A thouſand fears diſtract my troubled boſom.—If my lover has met his fate, I ſhall ſoon follow him: if not, I am prepared to ſtand the utmoſt that my fortune can inflict upon me!—Ah! what a ſhriek; even now, perhaps the remorſeleſs villain eunuchs are at the work of death. Oh! Heavens.—Again! —I faint! I expire with terror.

LET-

LETTER LXI.

From the Same to the Same.

BLESSED be Heaven and our prophet; Selim has escaped from their fury. When they had surrounded the youth and taken him, while they were waiting for the determination of Hali, whether they should kill him on the spot, or reduce him by force to the condition he had feigned; one of the slaves having left a light in some careless position, that part of the palace where they were, suddenly took fire; and the eunuchs being naturally fearful, ran to make their escape and to alarm the rest, leaving but one to guard him. By a strong effort, my love, at that moment, broke the cords which held him, and having easily forced his passage by his feeble guard, made off, through the garden gates

which

which were left open, unnoticed, among the crowd, who ran hither and thither on account of the accident. Immediately after the fire was extinguiſhed, arrived orders from the baſhaw, to make Selim really what he had pretended to be, that there might be no occaſion to buy another ſervant in his ſtead. As to me, he has only confined me as yet in one of the cloſeſt apartments of his Seraglio; where I attend his farther pleaſure. What that will be, I know not; nor do I care, ſince my dear Selim has eſcaped unhurt from amongſt his barbarous crew. Farewel! though I have proved unſucceſsful, yet I triumph in the glorious attempt I have made to regain my liberty.

LET-

LETTER LXII.

ITZUCAN to MAGATZIN, at Mexico.

IF Zamor were a native of this country, he would ſoon have been cured of his jealouſy, and his Xeris would not have had occaſion for her reſentment. I could not conceive any thing ſo ſcandalous as the behaviour of married women here in particular, except the little decorum obſerved by the ſex in general, which, in a nation that pretends to a moſt refined politeneſs is notoriouſly contemptible. Modeſty is indeed a virtue, which, though talked much about by the elderly people, is quite out of faſhion among their children. It is true, the men are not allowed many wives, nor the women many huſbands; but what does that ſignify; when the one may have as many miſtreſſes as he pleaſes, the other as many gallants as ſhe has a

mind

mind to? What will make this conduct appear the more extraordinary in thine eyes, Magatzin, is that there is amongſt nine others contained in their great book, an expreſs commandment againſt adultery; and the chriſtians denounce the vengeance of Heaven againſt all thoſe who break any of theſe ordinances, whereby even man very devoutly curſes himſelf; and then they as devoutly go home and commit the crimes they have been inveighing againſt.

THE reaſon of this is, that their great high prieſt having delegated to a certain number of inferior prieſts, the power of abſolving the people from their ſins, they have nothing to do, but to go each to the particular guardian of his or her faith, and confeſſing, to be forgiven any crimes they have committed. Having done this, they begin again to ſin, that they may again be forgiven.—Here thou wilt doubtleſs aſk, if there be not ſome

who

who deſpiſe theſe abſurdities. There are; but many of them run into greater; for having entirely rejected the book of their faith, they go about eſtabliſhing new ſyſtems, infinitely more contradictory than thoſe which they would aboliſh. They compile treatiſes, build ſchemes, contrive methods to explain what does not exiſt, create phœnomena in nature, which nature never ſaw, and then go about to account for them by rules which no body can underſtand. They talk of matter, ſpirit, attraction, repulſion, infinite ſpace, eternal exiſtence, vacuums, plenums, and a thouſand other things of the ſame ſort; which, upon a due examination, they themſelves cannot ſay they are acquainted with; yet, he who expreſſes a doubt of their concluſions, is reckoned a fool, or at beſt, a downright dunce in what they call *ſcience*.—Even the women, in their lower ſpheres play at this extraordinary game; and while their graveſt men write books of philoſphy, filled with trifles; theſe latter

write

write trifling novels, interlarded with the neweſt opinions of philoſophy. In ſhort, there is ſo much froth mixed with the manners of the French, that in every thing they ſay or do, it muſt neceſſarily ſwim on the top, and the ſuperficial readers of their books, or obſervers of their manners, will generally ſkim this off carefully and leave the more weighty and rational parts behind.

LET-

LETTER LXIII.

From the Same to the Same.

CONVERSING, the other day, with a man of ſome learning, he mentioned to me an extraordinary genius that had ſprung up in Europe within this laſt age. This man, who was born in a place called Switzerland, made himſelf famous, many years ſince, by pronouncing an oration againſt thoſe very arts and ſciences, which ſeem to conſtitute the ſuperiority of theſe refined nations, over ſuch as they term *ſavage* and *barbarous*. It was a bold attempt; but amongſt a people ſo fond of novelty as the French, it ſucceeded. They crowned the orator that declaimed againſt him, ſmiled at the merry conceits his grave diſcourſe had occaſioned, drank

to

to his health, and forgot him. The neighbouring iſlanders, as it ſeems, were not ſo quick in receiving his maxims: if any of them gained ground there, every foot of it was diſputed; but at the ſame time they were not ſo haſty in burying in oblivion thoſe which had the fortune to be received. Many of them are preſerved and attended to, many others they never have thought, and, perhaps, never will think worth the reading or hearing. [Theſe Engliſh are a deep revolving people, and therefore their neighbours hate them.]

This philoſopher whom I am diſcourſing of did not ſtop here, he produced pamphlet after pamphlet, eſſay after eſſay; nay, he even deſcended ſo low, as to write tales in ſupport of his favourite opinions. Some of theſe were read with applauſe, others thrown by with diſguſt. He little regarded which of theſe happened; he ſtill continued writing

writing. He produced an excellent eſſay on education, containing ſeveral excellent rules, which it was impoſſible for people to follow. Every Frenchman praiſed the performance; but if you aſked one of them, why he did not reduce the directions therein contained, to practice? He would anſwer, "*Le n'eſt pas pour* "*s'en uſer, mais pour s'en amuſer*;" ſhrug up his ſhoulders, and cry out upon the follies of the age, while himſelf was contributing all that could be in the power of any individual to heighten them.

MEANWHILE, this extraordinary genius, who writes ſo well, is perpetually perſecuted; and in his dealings with the world, both [his friends and enemies] conducts himſelf ſo ill, that a child would laugh at him. Being driven from place to place, he complains loudly of the cruelty of his adverſaries; but take him into your protection, and he is your enemy

enemy for ever. All religions and perſuaſions equally hate him, becauſe he has, at times, perhaps, expoſed the follies of them all; but it ſeems as if he were ignorant of his own, by the little pains he takes to amend them. Driven from all other ſociety, he took it into his head to call one of the iſlanders his friend; and this man took it into his head really to be ſo: for ſome time they were moſt intimately connected; and the latter undertook to ſolicit a genteel appointment for him from the king; when (ſtrange to tell!) this great man took offence at him, for *talking in his ſleep*, and hath ever ſince been his irreconcileable enemy. If follies like theſe are not quite unworthy of the term *philoſopher*, which theſe Europeans make a name of honour, (ſignifying, in ſome obſcure language, lover of wiſdom) then there is no certain meaning in their words. And here it deſerves particularly to be remarked,

that this man pretends to be a paſſionate admirer of nature, while his actions are perpetually unnatural, conſtrained, and affected.

From Paris.

LET-

LETTER LXIV.

ITZUCAN to AMEXIS, at London.

WHY doſt thou not write to me, Amexis? I ſhould have been with thee long ere this; but I ſtay here making obſervations which I may never again have an opportunity to do.—The levity of theſe French is to me a perpetual ſource of entertainment: but wonders in time grow common. It was once, for example, a very ſurpriſing thing for me to ſee one laughing and ſinging for anger, and another moving a minuet ſtep to a combat in which he was to hazard his life. Neither was I acquainted with thoſe very nice punctilios of honour, which preſcribe at what particular times one citizen ought to cut the throat of another for ſome trifling indecorum the effect of care-

leſſneſs, or happening by mere accident. But now nothing can be more familiar than all theſe things are grown; and with the laſt-mentioned point, I find it highly neceſſary to be fully acquainted; ſince there is ſcarcely an accent or geſture of the body that does not here bear ſeveral conſtructions, according to the humour of the company one is engaged in. I remember, ſoon after my arrival in Paris, being introduced by ſome friends to a ſociety, at a certain tavern, I happened, inadvertently, to turn my back in a quick manner, upon a nobleman, who was juſt ſpeaking ſomething in French, which I did not underſtand. A Spaniard whiſpering me, that I had committed a great fault in ſo doing, and had much incenſed the marquis, turning haſtily about, to amend my error, I happened to tread upon the toe of a gentleman, ſitting near him, who, muttering ſome unintelligible words, laid his hand upon his weapon. As I wore none, and as I meant not to offend him, I reſolved

to

to convince him of it, by ſuch humiliating ſigns as I could beſt make uſe of. To this end, I endeavoured to imitate a bow; and ſtepping back to give more room to the curve, while I was practiſing it in the beſt manner I could, I moſt unfortunately joſtled a waiter behind me, who overturned a bowl of hot wine upon a gentleman, attired in white ſilk and ſilver; —— this was too much to be borne: the place was in an inſtant all confuſion; and I, you may be ſure, gladly ſnatched that opportunity of leaving the company.

Soon after, a very ſlender, well-dreſſed man entered my apartment, and told me, he was come to offer his ſervice to teach me the ſcience of defence: "For, "ſaid he, I dare ſay, it was only your "ignorance in this matter, which occa-"ſioned your being ſo humble to thoſe "gentlemen who inſulted you at ſuch a "place. Having intreated him to repeat "his ſpeech in Spaniſh, which, as it

" chanced, he underſtood, Sir, ſaid I, " I aſſure you, you are much deceived, " I would fight with nobody but my ene- " mies. The gentlemen you mention, " I offended by accident. They were " rather too haſty in their reſentment; " but I ſuppoſe they have long ſince for- " gotten the circumſtance, as I alſo had " done but for your reminding me of " it. But as to the ſcience you ſpeak " of, I fear you are little able to teach " it me." Speaking this, I meaſured him with my eye; and being but a little and weak man, as I obſerved, he was much diſpleaſed. He then took two mock-ſwords, and having given me one, in vain attempted to make me hold it in his manner; then taking ſome ſteps round me, as if he were dancing, he va- poured for a while, till at laſt, by dint of cuſtom, and ſuperior ſkill in this ſtrange method of engaging, he gave me ſeveral ſevere puſhes, laughing aloud: I would have laid down my mock-ſword; but he continued to follow me, laugh-

ing

ing and ſinging, till at laſt he purpoſely gave me ſo ſevere a thruſt upon the brow, as I thought had thruſt my eye out. I was vexed, and with one blow, broke my inſtrument of diverſion over his head, upon which he drew the real weapon that was by his ſide, and would have plunged it in my breaſt without any heſitation, had I not, by good fortune, encountered him with a chair, and diſarmed and overturned him on the ground, where he lay, till I got him removed by ſome of the ſervants, to whom I gave a piece of money for the falſe weapon I had broken.

I HAVE often ſince laughed at this adventure, and I have found others as ridiculous daily; ſo that, of late, I have done nothing but laugh. If the French ſay true, the climate thou art in is not ſo chearful: and thus indeed I have generally concluded from the ſtyle of ſuch letters as I have ſeen of thine. It

will be well then if we write frequently, thou to make me ferious, and I to make thee merry.

From Paris.

LET-

LETTER LXV.

From the Same to the Same.

DOST thou intend to ſettle in England, Amexis, or can any European country, have charms enough to withhold thee from returning to Mexico. Haſt thou heard any thing concerning Zulima, or doſt thou expect thy friend Zamor's preſence in this eaſtern world, in ſearch of his beloved Xeris? for I ſuppoſe thou haſt heard that ſhe has left New Spain, and is embarked for ſome European port. I can give thee another piece of intelligence, which, if thou haſt not heard it, may prove entertaining to thee: my plain couſin is fallen in love with Xicataqua, the ſame Xicataqua that Guoyoman, the Tlaſcalan adores. I think they both, at preſent, meet with equal ſucceſs; yet there is reaſon to think my couſin has ſome ſhare in the heart of

his miſtreſs; it is plain the other has none. However, if it be ſo, Magatzin is too little verſed in amours to perceive it, and his beloved one has learned her arts from the Europeans, among whom for a long time ſhe reſided. I wiſh this blunt lover were in France. His manners would form a pretty contraſt to thoſe of this county, whoſe polite and refined diſcourſe would put him to perpetual torture, whenever they deigned to admit him into their ſocieties. ——

They talk much here of an heroic monarch, who reigned before this king, and ſeems to have been the idol of the French nation. They ſay he extended his conqueſts far and wide in Europe. Pray, haſt thou heard of him? I aſk thee this; becauſe I find it often happens, that people who are ſuppoſed to be famous in the ſpot where they live, and whoſe glory their countrymen exalt to the ſkies, in other lands are ſcarcely known or heard of. Diſcourſing, ſome time

time ſince, of kings and great men, I was ſurpriſed to find the great Montezuma, and Guatimozin, and Quezalcoal, greater than both, to be very little known here. It is true, ſaid I, our world was not diſcovered in the time of Quezalcoal, but ſurely no ſooner was it found out by the Europeans, than the ſound of his fame muſt have reached their remoteſt lands. Having mentioned therefore, ſome of his great deeds, as things well known, a Frenchman interrupted me, ſaying, with a ſarcaſtic ſmile; "But, pray, who was "this Quezalcoal?" — I took the hint, and remained ſilent, till the ſame perſon having expatiated a long while on the glories of the French prince, I have mentioned to thee, I ſaid, very coldly, "But, "pray, who was this Louis XIV?"— On which he aroſe, and departed in a violent paſſion.

LETTER LXVI.

From the Same to the Same.

IT is ſtrange that nations which have refined ſo much upon language as the Europeans have done, ſhould be guilty of abuſing it ſo much as they do. I have ever thought, for example, that the word *hero*, in all languages, ſhould include virtue as well as valour. But I find I am deceived; the French, in particular, ſeem to apply it to any one who has impudence enough to injure people, and ſtrength or ſkill enough to defend the injury he has done them. And the ſame holds good in public as well as in private life. This gives me no good opinion of their epithet of GREAT, which they have beſtowed upon the monarch, they ſo much boaſt of, and whom they never name but with reverence.

I ASKED an officer the other day, why the French king made war upon the the king of England, his neighbour? He anſwered, "*For the ſake of his glory*"; and why, continued I, did he make a peace till he had ſatisfied himſelf for his troubles and loſſes? the anſwer was the ſame, and I withdrew as well ſatisfied as before I had aſked the queſtion.

A FEW hours afterwards, arguing with ſome of their prieſts upon the ſubject of their religion. "If it were foreſeen, ſaid I, that ſome men would be for ever unhappy, why did the Eternal One create them?" "*For his glory*," ſaid the eccleſiaſtic. — I made my compliments and retired, fully convinced, that I had puſhed the argument as far as it would go; ſince my antagoniſt was ſheltered in a fort from which it was impoſſible for me to drive him.

From Paris.

LETTER LXVII.

ITZUCAN to ZAMOR, at Mexico.

TAKE comfort, my afflicted friend! It is in vain to complain thus of our deſtiny, ſince we are all born to ſome misfortunes which no prudence, no foreſight of ours can poſſibly prevent or avoid; all that remains for us to do, is to bear them with patience. The juſt gods, Zamor, as I have often ſaid, do nothing in vain; but it were impoſſible, even for them, to exempt us all from the troubles of the world, without working perpetual miracles, which it would be the height of preſumption in us to expect. We ſhould therefore learn to reſign ourſelves to our fate, whatever it be, however unexpected or undeſerved. Much more ought we to do ſo, when by any imprudences of our own, we labour under ſuch misfortunes, as, in the com-

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mon courſe of things we might otherwiſe have avoided.

I KNOW it is but poor comfort, to tell a man, "*That he muſt bear a thing be-*" *cauſe it is inevitable*;" for this argument is really no better than to ſay, "*He muſt bear it becauſe he muſt bear it.*" I would therefore aſſign other reaſons for the conſolation I am adminiſtering. I would tell thee, my friend, that though the great text, *Nothing is laſting*, is a bitter potion to the happy, it is not leſs a comfortable cordial to the miſerable: we ſhould therefore bear ill fortune, in the hopes of better, and with the conviction of its being for the general good. It is upon the laſt conſideration that I have founded thoſe rational expectations, which thou knoweſt I always entertained of a future ſtate of rewards and puniſhments, of which theſe chriſtians ſeem to have many, but imperfect notions. I often think of it with pleaſure; and when I conſider the goodneſs of the gods and

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the frailty of their creatures, I am perſuaded to rely wholly upon their juſtice and mercy.

From Paris.

LET-

LETTER LXVIII.

From the Same to the Same.

TO deal plainly with thee, Zamor, I muſt to my former obſervations add another of a very different kind, but which ought to have its weight with thee. It is no other, than that thy misfortune is of ſuch a nature as would rather excite the laughter than the compaſſion of many. I ſay not this, becauſe I do not deem it a misfortune; certainly it is, and ſuch a one as would greatly affect me; but I take notice of it only to ſhew thee how differently happineſs and miſery are defined by different people, and how much they often conſiſt in our opinions of certain accidents in life, which are ſometimes of themſelves indifferent. Where they are real ills, as

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in the preſent caſe, the meaſure and weight of the evil will ſtill greatly depend on ourſelves; and he who has the art of reducing his grief for ſuch misfortunes to the moſt moderate bounds, is, in that reſpect, the happieſt man.

THERE is yet one thing more to be conſidered, which is, that how ſharp ſoever any grief, how ſevere ſoever any affliction may be, if it be not continually repeated, or our own fruitleſs and obſtinate repinings be not always forcibly returning it to our memory; time muſt heal it, and it muſt ſubſide in a ſucceſſion of days.

PLEASURES moderately enjoyed are of excellent uſe to facilitate this deſireable end; and hence it is, that a man may die of grief in a wood, who would rather be likely to expire with laughter in the ſtreets of Paris.

THY

THY friend Amexis is not without his griefs and cauſes of complaint. Travelling has proved no deſpicable remedy for them; for though a man who ſhifts his place ſtill bears his ſorrows about him, yet it is moſt certain, that a perpetual ſucceſſion of various objects, is likely, at length, to efface them, becauſe the mind of man is not capable of attending perpetually to one thing, and becauſe it cannot always command its attention to any thing. Thoughts are involuntary; and it is generally a happy thing for an afflicted man that they are ſo; elſe would he, perhaps, by perpetually fixing his fancy on what moſt had troubled him, purchaſe with pain a life of care and ſorrow. — The eternal gods have otherwiſe diſpoſed it; — nay, the contemplation, even of death itſelf, will ſometimes adminiſter conſolation to the unfortunate. — Look around thee, Zamor! — Heaven has placed thee in a world,

where

where every thing is calculated to ſoothe thy griefs, and to make thee happy; nay, it has commanded thee to be ſo. Wilt thou diſobey it and be miſerable? Rather let thy heart know comfort, and rejoice in the bleſſings of life.

From Paris.

LET-

LETTER LXIX.

MAGATZIN to ITZUCAN at Paris.

THOU telleſt me much of other people, and thy letters are full of obſervations on them, which indeed are very agreeable; yet I ſhould be better pleaſed if thou would beſtow ſome regard upon thy couſin — Thou knoweſt my ſituation with regard to Xicataqua. Thou knoweſt how much ſhe affects the manners of the Spaniards, which I hate. What method ſhall I take with her. Doſt thou think it were beſt to purſue her, or ſhall I endeavour to forget and abandon her? That I fear I cannot do. —Give me advice, however, and be not offended that I ſpeak plainly about what concerns me ſo nearly. I do not ſlight thy letters; I [illegible] carefully; they are very [illegible] inſtructive, and may [illegible] ſource of knowledge

ledge to Magatzin. Farewell!—The eternal heavens preſerve thee, and return thee ſafe to thy gods, thy country, and thy friends!

From Mexico,

LET-

LETTER LXX.

XERIS to XICATAQUA, at Yucatan.

AT length, my dear Xicataqua, we are arrived at Cadiz Don Antonio de Sanchez, has proved a moſt indulgent lord to me, and without ſo much as ſuſpecting my ſex, has taken a particular attachment to my perſon: — He uſed often to exclaim: "Heavens! I "cannot think what it is that prejudices "me ſo much in favour of that boy; "but if I ſhould part with him, it would "render me moſt unhappy!" I muſt confeſs, at times like theſe, and when I have been raillied by the officers on my effeminate appearance, I have trembled for fear of a diſcovery, which might ſurely have been attended with ſuch circumſtances as would have put me in the greateſt terror. Think not, my friend, becauſe I have aſſumed this ſhape, and fled from an ungrateful huſband, think not that I am therefore a wanton. Here-

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after I may give thee ſome ſubſtantial reaſons for the manner in which I have conducted myſelf. For the preſent I am ſilent. In the mean time, entertain no light opinions of thy friend; and if ſhe dies before thou art acquainted with her motives, forbear to ſuſpect her virtue.

Oh! Xicataqua, what an accident! — At this inſtant, the good Antonio is dying. I muſt leave my letter unfiniſhed to attend him. My fate, which has viſited me with ſo many plagues, had but this left in ſtore to complete my afflictions. I come, my lord, my father, brother, friend, I come; either to ſave thee, or to periſh with thee! May the juſt gods proſper my endeavours, and preſerve a life ſo valuable to me and to all mankind!

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